

THE 51
TRINITY
OF THE
BIBLE,

With Their UNITY and RIGHTS,
agreeably to the *Whole* of SCRIPTURE
and to REASON.

CONTAINING
An Express SCRIPTURE-DECLARATION
of the same, and its Vindication :

Briefly Essay'd, and Publish'd with the Approbation
of several Non-subscribing Ministers, as well as
Others, who have seen it.

Chrysoft. Ἀπὸ τῆς τῶν γραφῶν ἀγνῶστας ἐντέθεν
Ἡ πολλὰ αἰρέσεων ἐβλάστη

Pref. Epif. Rom. in Edit. Comelin.

*Honestum est ei, qui in Primis nequit, in Secundis
Tertiisque consistere. Cic.*

Odia deflemus.

L O N D O N :

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THE EPISTLE.

THE Sheets, Gentlemen, from which this small Piece is but an Extract, waited long for Force, Order and Beauty, from some superiour Hand: But when for a considerable time they got nothing but Attendance, which you may meet with at every Turn in the Towns now-a-days, as well as Courts of Princes: You have here, instead of that, a Country-born Issue sprung from 'em, which will be glad to be Serviceable, tho' it should be, but as the Little Maid was to Prince Naaman (a), or the Arabian Dame to the Jewish Rabbies (b).

Let not this slender Performance be run down by the Authoritys of the Great, Scorns of the Proud, Slanders of the False, or Censures of the

A 2

Rash.

(a) 2 Kings 5. 1, 2, 3.

(b) By an Arabian Dame's mentioning a Broom or Besom to her Maid, The Jewish Rabbins own they came to understand the 23^d Verse of the 14th Chapter of Isaiah, with relation to the word *Va'irettijah*.

Merc. Buxt. and others.

THE EPISTLE.

Rasb. Tho' its Address be not so Handsome nor its Parentage so High as one would wish: Yet it brings the very Words of GOD, that may Compose the Debates amongst Men about the TRINITY; And if it may have a fair and full Consideration doubts not of Somewhat in the Issue, That shall produce Peace to them that are nigh and to them that are afar off.

As to the Author, he believes you'll be less pleas'd with his Name, than the Device that conceals it, and therefore only gives the latter. However, he's Willing you should Know farther, That He is One who would have the Christian Religion stand upon as large a Foundation as the BIBLE will admit; Believing it must come to this before it will ever spread as far and wide as the BIBLE do's describe. I conclude with the Words of a grave and great Author; The Lord pardon what is amiss in these Conceptions relating to the TRINITY, and rectify my Judgment, and give me the Practical Faith, and Knowledge of Himself, which constitutes Christianity, according to the Baptismal Covenant, and which is that he calls Eternal Life. And with him thus prays the Author.

Odia deflemus.

ERRATA.

PAG. 8. l. 17. *d. who*, p. 10. l. 5. after *filed* dele *the Point*, p. 30. l. 21. for *Fint* r. *Fountain*.

THE



THE
TRINITY
OF THE
BIBLE,

With Their UNITY, and RIGHTS,
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SCRIPTURE, and to REASON.



CHAP. I.

An Inquiry whether God, being *Elohim*
in Hebrew, should not be taken to
signify Plurally, as well as Singularly,
in differing Respects.



Believing it.

Perfwade my self, none will be uneasy
to accompany me in searching out what
the Scriptures Expressly say concerning
the TRINITY; since I conceive, All are
pleased to profess, that let them see,
God says this or that in the BIBLE; His
saying shall be Reason enough for their

B

Now

Now we may Observe, the Hebrew BIBLE calls God *Elohim* all thro' the First of *Genesis*; and the Greek Testament, Translating *Deut.* 6. 4, 5. calls that very *Elohim*, *Theos*, which we render God, *Mar.* 12. 29. 30. Whence it is evident, our Saviour expressly declares *Elohim* to be God, and in so doing God to be *Elohim*.

HENCE it appears to be a Thing of Moment to find out, whether the Scriptures lead us to take *Elohim* for *Almighty's* according to its Literal and proper Signification, or only for God, as it is render'd in the New Testament, without taking Notice, that it means some way or other, more than One or Two *Almighty's* (a). *Elohim* is indeed such a Plural, as may be render'd by a Singular; But then the Singular [God] whereby 'tis render'd, must as I apprehend, import more than One (b), and those United, as is shewn in the Third Chapter.

AND indeed as we pass along thro' our BIBLES, we may see ourselves oblig'd to admit this concerning *Elohim*, and [God,] not only by Examples not to be Slighted, and Inducements not to be withstood, but also by Commands not to be disputed, and Necessity not to be avoided.

I. The Examples which guide us to take *Elohim* for *Almighty's*, or Plurally, and are by no means to be Despis'd, are those of *Abraham*, *Jacob*, *Moses*, *Joshua*, *David*, and God himself. So *Abraham* took and used it, where he says *Elohim*, or God, not *He*, but *They*, according to the Hebrew, caused me to wander, *Gen.* 20. 13: So *Jacob* where he says *Elohim*, i. e. God (not *He* but *They*) appear'd to him at *Bethel*, *Gen.* 35. 7: So *Moses*, where he says to *Israel*, ye have *Elohim*, i. e. God (not a Neighbour but) Neighbours to you, *Deut.* 4. 7: So *Joshua*, where he says, ye cannot serve *Elohim*, i. e. God, (not *He* but *They*) being Holy Ones, *Josh.* 24. 19. So *David*, where he says, What Nation is like to *Israel*, whom *Elohim*, i. e. God, not *He*, but *They*, went to redeem. 2 *Sam.* 7. 23: And finally so

(a) *El* signifies *Mighty*, thence is *Eloah* Translated by us in *Job*, *Almighty*; and thence *Elohim*, which being the Plural Number in a Language that has a Dual should signify more than Two *Almighty's*.

(b) *Schamajim* a Plural in Hebrew is render'd *Heaven*, a Singular in English by our Translators; and surely this is done, because the Word *Heaven* imports more than One or Two; several Hebrew Plurals have the like rendering, as I conceive, for some like Reason.

With Their UNITY, and RIGHTS 3

God himself, (who is expressly said to speak in the Psalms by the Mouth of *David*,) where we read, verily He is *Elohim*, i. e. God, not the Judge, but the Judges in the Earth, *Psal. 58.*

II. You see *Elohim*, is all along here taken Plurally as signifying *Almightys*; even where the Discourse before and after refers to a Singular, as meaning God or *Jehovah*, which answer it. And now who will decline such Company, or say their Examples are not fit to be regarded? — Who will maintain, we have not as much Reason to take *Elohim* for a Plural under one Consideration, whilst we see it join'd with Plurals up and down the BIBLE, as we have to take it for a Singular, whilst we see it join'd with Singulars, under another. — It is surely to be look'd on, as meaning *Almightys* and God, at one and the same Time. And to conclude, who can safely refuse to let the Holy Spirit and Holy Men inspir'd by Him lead 'em? (c) But besides Examples.

II. We have Inducements also not to be withstood, to look upon *Elohim* or God as meaning, or to be taken for *The Almighty*s in our BIBLE.

WHEN GOD puts [*us*] to *Elohim* Once, and [*our*] Twice in one Verse of the first of *Genesis*, viz. the 26th, where he tells us of His making Man; do's he not hereby strongly draw us to apprehend *Elohim* must mean More someway, than merely One Almighty? — Would he ever have told us by *Moses*, that *Elohim* said, let us make Man in *our* Image, after *our* Likeness, had he not intended we should take *that Elohim* to mean *Almightys*? Would any Writer tell us the *Cesars*, (suppose *Galba* and *Piso*) said, Let *us* Build a place for *our* Meeting and *our* Conversing together; and expect we should there take *Cesars* for a Singular after he had joyn'd *us* to it and *our*? The *Jews* upon this thought, that *Elohim* by having [*us* and *our*] attached to it, must of necessity be understood and taken for *Almightys*,

(c) I take it they are much mistaken, who think the Jewish Language, generally speaking, joins *Singulars* to *Plurals*, and *Plurals* to *Singulars*, without some Reason for it in the Nature of Things. If *Elohim* have

bara join'd with it which is *Singular*, is it not a *Synthesis*, founded upon this, that *Elohim* is *Jehovah*? And if *Elohim* be join'd with *Verbs*, that are *Plural*, is it not because God or *Jehovah* is the *Almightys*?

grounded the Fabulous Conference between *Moses*, and the *Deity*, concerning the UNITY of GOD. (d)

WHEN Man had fallen, GOD again puts [*us*] to *Elohim*, in the like manner as before, where he says, The Man is become as *One of us*, not referring us to any One, as there present with Him. *Gen.* 3. 22. Would He have repeated this manner of Speech again, if He had not design'd we should take farther Notice, that when GOD calls Himself *Elohim*, He would be understood to mean He is some way or other more than One Almighty? Would he ever take a Plural Name to Himself, as *Elohim* is most certainly known to be; And also join a Plural *us* to it; and repeat *this*; And not design that we should take Him to be some way Plural?

AND yet farther, after the Drowning of the World for Sin, and it's Restauration in some Measure, we find *Jehovah* who is *Elohim*, or the LORD, who is GOD, yet again taking [*us*] to himself, where he says, let *us* go down, let *us* confound their Language *Gen.* 11. 7. ; without the least Intimation of any taken by Him, into Council, Session, or Co-operation with Him (e). Nay so far from any such matter, That we may meet with what amounts to a strong Denial of it. *Isai* 40. 13, 14. You see GOD shews us, He can say [*us*] and therefore that *Elohim* means more than One, every way single *; And this He do's at very awakening Turns of Providence; at the Creation, upon the Fall, and at the Confusion of Language; whence we may think he was Intent upon having Men, sometime at least, take deep and lasting Notice of it,

(d) The *Jews* have a Fable amongst them, That when *God* dictated [And *Elohim*. i. e. GOD said. Let us make Man *Gen.* 1. 26] *Moses* refus'd to write it down, crying out O Lord, would'st thou then plunge Men into Error; and make them doubt of the the Doctrine of the Unity? They add, it was answered him from GOD, *I command thee to Write; and if any one will Err, let him Err.*

It is plain hence They thought there was no way to avoid taking *Elohim*

for *Almightys* when (*us*) was once thus join'd to it, by way of Reference.

(e) The Invention of the *Jews*, that GOD has several (I think 7) principal Angels standing before his Throne, whom they call the House of his Counsel, has I conceive so little shadow or Countenance in the Bible, and so much there to put it out of Countenance, that I hope no one will give in to it

* See Mr. *Horn* of the TRINITY.

AND

With Their UNITY, and RIGHTS. 5

AND when we find Him yet farther taking [us] to Himself, where He says, who will go for us? *i. e.* The FATHER, all agree; and the SON and SPIRIT with Him, as Mr Pool Collects from *John* 12. 37, 41. and *Acts* 28. 25. in his Annotations upon *Isai* 6. Who shall doubt, whether *Elohim*, under the Name of the LORD, or JEHOVAH, means not according to it's proper Import, the *Almightys*? Do not also both *Moses* and *Jesus* strongly induce us to believe this, when *Deut.* 6. 4. and *Mark* 12. 29. They both with Solemnity declare *Elohim* is One *Jehovah*? What need of this, if *Elohim* were not more than One, some way or other? Do's not *Zophar* induce us to this, where he says, can't thou by searching find out *Schaddai*, the *Almightys*, which we render God: And then goes on, nay can't thou find out an *Eloah*, an *Almighty*, or One of These to Perfection? Again is it not inducing to this, when we find there is but One God, and yet, that the FATHER SON and SPIRIT, have each, Works of *Almighty* Power ascribed to them? And what is the Consequence of our Translators rendring *Eloah* in *Job*, the *Almighty*, but that we should take *Elohim* in *Genesis* for the *Almightys*? (f) And because I never could meet with any way of evading these Inducements, but what upon thorough Examination, drew after it some unbecoming Reflections on the BIBLE and it's Author, I think I have rightly stiled them Inducements not to be withstood. But,

III. Besides the Examples and Inducements mention'd, we have also (as I apprehend) Commands not to be disputed, which oblige us to take the *Elohim* of *Genesis* to be *Almightys*, not merely an *Almighty*; This we, are Commanded where God charges *Abraham* and us in Him to look upon Him as God, not the *Omnipotent* but the *Omnipotents*, and to engage ourselves thereby, to walk before Him, and be Perfect, *Gen.* 17. 1. This we are Commanded, where God charges it as a Criminal thing, by *Elibu* that none enquire, where is God, our *Makers*

(f) *Elohim*, where 'tis but figuratively taken, is render'd GODS in our Bible, *Psal.* 82. 6 whereas I make it, even where 'tis us'd properly, to mean no more than GOD; tho' it shew him to be more than One, some way or other; and shall not that be granted me?

not

not our *Maker* who giveth Songs in the Night, *Job* 35. 10. And in these Two Commands GOD has shew'd us, He would not have his Names, that are singulars, take us off from minding him as Plural, or as Almighty, any more than those that are Plural should take us off from minding, that he is also some way One as well as some way more than One : For He has put the Plural *Omnipotents* to his Singular Name *El* ; and his Singular Name *Eloah* to the Plural Word *Makers*.

But to go on, we are Commanded to take *Elohim* for the Almighty, where GOD enjoyns *Israel* by *Moses*, and Us in *Israel*, to obey him upon this Motive or Consideration, that we have him [*Elohim*] so near Neighbours, not merely Neighbour to us in all things that we call upon him for, *Deut.* 6. 7.—This we are Commanded where GOD Exhorts *Israel* and Us, as *Israel*, by *David* to rejoyce in him, meaning [*Elohim*] our Makers, not our Maker, as if he were Every way Simple or Single, *Psal.* 149. 2. — This GOD Commands us by *Solomon*, where he Charges all to Remember their Creators, not Creator merely, in the Days of their Youth, *Eccl.* 12. 1. — This we are Commanded by GOD in *Malachi*, where He under the Name of the LORD of Hosts, which is all one with our *Elohim* or Almighty, Claims it of his People to Fear Him, as not only being, but also being own'd their Masters, not barely Master, *Mal.* 1. 6. — And to say no more, This we are Commanded where the LORD, the same with *Elohim*, bids his People put away Fear, Shame, and Confusion from 'em by this Thought and Belief [Your Makers is your Husbands] not your Maker is your Husband, *Isa.* 54. 4, 5. And in full Consistency and Wonderful Harmony with this, We at this Day have our Makers, The FATHER, SON, and SPIRIT, for our nearest and most tender Covenant-Relations, by the Order and Appointment of our Blessed Redeemer, *Mat.* 28. 19. Thus these Commands run in the Original Hebrew BIBLE. How shall we not be ashamed, if we do not keep 'em ; and how shall we keep 'em, if we do not take the *Elohim* of *Genesis* for our Almighty, as well as our Almighty.

IV. Besides the Examples Inducements and Commands, engaging us to take *Elohim* for Almighty, we have pressing Necessity Constraining us. Unless we allow *Elohim*,

as meaning *Almightys*, made all Things, in the First of *Genesis*, we shall not allow *that* Chapter to tell us so much as that the FATHER made them; because the FATHER by other Scriptures is declared to have been in the SON, and the SON in Him; and *that* not only *always*, and to such an height, as to be one with his SON, but farther Yet (as will appear in the Third Chapter here) to be with Him and the SPIRIT, *Jehovah*, One *Jehovah*: Whence it is Evident if *Elohim*, who made all Things, be taken for no more than an every way single *Almighty*, The FATHER is shut out from being Creator, who neither ever was, nor is, nor ever will be *alone*, according to our BIBLE — Nay more than thus, not only the FATHER but the SON and SPIRIT, will be totally Excluded from having had any Hand in the Glorious Work of Creation.

Again, unless we allow *Elohim*, i. e. GOD in the First of *Genesis*, to pass for *Almightys*, as it truly signifies, not making it to mean One Every Way single, we shall find Him *telling us in Isaiah*, he did not know any other besides Himself concern'd in Creating all Things; And yet on the Contrary, in the First of *Hebrews*, that he did know another, who laid the Foundation of the Earth, and had the Heavens to shew as the Work of his Hands.

And yet farther, unless we allow *Elohim* to pass for *Almightys* in the First of *Genesis*, we shall find *that Elohim* telling us, *Isa. 44. 24.* He stretcheth out the Heavens alone, and spreadeth abroad the Earth by Himself; and yet quite the contrary in the First of St. *John's* Gospel, that he did not make or do these Things alone and by himself; No, he had his WORD or SON with Him, and did nothing at Making any Thing without Him, that was made in the Beginning: Nay in the *Hebrews*, Chap. the First He tells us he made the Worlds by His SON, instead of making them by Himself. Sure then there is Necessary to Let *Elohim* signify *Almightys*, unless we would make our BIBLE a Book of inconsistent Declarations, and yet at the same time GOD to be the Author of it.

The best Essay to evade all this, that I ever met with, lies thus, One single *Almighty* made the World by Himself; and is said to do so, because He gave the Power, Wisdom, and

and Almightyneſs to the other Two, *i. e.* The SON and SPIRIT, who are alſo ſaid to make it in Scripture: Now, if this cou'd be prov'd, as I conceive it never can, Yet would it not wipe off the Reproach from the BIBLE and its Author, which is brought upon them by making *Elohim* ſignifie no more than One *Almighty*, every way ſingle and alone.

Should I ſay, I made this Piece, you are now Reading, I made it alone, there was None beſides me, I did it by my ſelf: And it ſhould afterwards appear, that another Perſon, made it, only I furniſh'd him with the requiſite Abilities; whereby he became equal to ſuch a Work; The World would agree to charge me with a Miſrepresentation: And if I ſhould in my Diſcourſe afterwards aſſert, that another Writ this Piece together with me, or concur'd in Writing it; they would then charge me with a Contradiſtion. And who would put the *Almighty* and his BIBLE into ſuch a Predicament?

WE need Exprefs Warrant, or unavoidable Neceſſity, to alter one Jot or Tittle of God's Word in one place, by his Word in ſome other; but here it will appear we have neither, in the Proceſs of this Argument, to contract God's Name of *Elohim* into *Eloah*; Might he not thereupon thus Expoſtulate with us, [Do you think I have not weigh'd my Words, before I gave 'em forth; or have not given my ſelf Names according to my Nature &c.?

WHAT got our firſt Mother by reducing the Word of GOD, [—ye ſhall ſurely Die] into [—left ye Die]: or what got we by it? Have we not Smarted enough for this, But we muſt go on, and take down God's Name [The *Almightys*]? For ſo we do, if we allow not [GOD] by which we Tranſlate *Elohim*, to be the *Almightys*, as well as the *Almighty*. I cannot but ſuſpect, that we have Suffer'd exceedingly in our Woful Diviſions, about the TRINITY in ſome Centurys from this very Thing, and for it. If we did not Venture to make bold with God's Words, and mold them according to What we preſume concerning GOD, we ſhould need none of our own, to add to His, in order to Confute all dangerous Errors.

WE ſhall account to Reaſon, and other Scriptures, for calling God [The *Almightys*], as *Elohim* imports, in the Fifth Chapter following. And yet we may do well now to take Notice

tice that God's Testimonies are sure, but so are not our Reasonings upon them : When he says, There is but One God Men may thereupon presume to say, That He is no more than One in any Respect. But then let us remember, we may possibly build Hay, Straw and Stubble, instead of Gold, Silver, and precious Stones, upon a good Foundation; and that our Doctrines and Works are to be try'd by God's Testimonies, and so are we; not by what Men Build upon 'em ; let it pass under the Name of Reason, Consequence, or what they please.

Methinks all Men should easily admit *Elohim* to mean [*Almightys*] in *Genesis*, for it cannot be barr'd of that meaning without being wrested. And all who go about to account for the Trinity have allow'd, there are *Almightys* of one Kind or other : This to me appears to be some Evidence , that what I stand up for, *viz.* that *Elohim* be admitted to speak in our own Language what it really does in its own, is most Right and Just, especially in the First of *Genesis*, Where it stands in the front of our BIBLE, and whence it goes forth to shine all thro' it. Shall we make a slight matter of putting this Light under a Bushel, or part with it amidst Night and Darkness, to follow the Wandering Meteors of Imagination ? (a)

(a) What can there be in saying *Elohim* is a Singular ; or is us'd Singularly ; or is so us'd, when it relates to GOD ; or as an Hebrew Idiom ; or after the Modern Style of Princes ; When as we find Ben Jochai. a Jewish Rabbi, saying in *Zoar*, 6 Sect. Levit. " Come and see the Mystery of the Word *Elohim*, There are Three Degrees, and every Degree is distinct by Himself : And notwithstanding that they are all One, and ty'd in One, and One is not separated from the other." The Expression here be dark, yet hence it appears that he took *Elohim* to mean more than One, i.e. to mean Three, Who were some way or other One, even where he found it apply'd to God. Which plainly shews he knew nothing at all of the Inventions above, to turn us from taking *E-*

lohim to signify the *Almightys*. Besides, we find it was an Ordinary Remark amongst the Learned Jews, that *Elohim* was as much as to say, *El-Hem*, i. e. They are God : *Bachya* a Famous Commentator on the Pentateuch is quoted to this Purpose by a Considerable Author. The Antient Jews therefore Knew nothing of *Elohim's* Signifying only Singularly, or its being to be taken so, when it relates to the Deity : And indeed I cannot think how they could miss to Understand it. as meaning *Almightys*, when they might easily see what the great *Matthew Pool* says is plain in several Texts of Scripture, That Man had more Makers than One.

Again, What if we find *Elohim* apply'd to a single Angel or Idol ? So it might be because they knew *Elohim* was but One *Jehovah* ; C : because

I cou'd wish the Word [GOD] wherever 'tis *Elohim* in the *Hebrew*, were henceforward to be Printed with Three Tittles over the O in the Middle of it; that all our Countrymen, and the World around us might have Notice how oft GOD is stiled. The *Almightys* in the BIBLE; so they might see that where the Object of their Worship is Represented Personally and singularly it is so represented by a Personal and Singular Name which means Plurally or holds forth ONE, Who is some Way or in some Sense More than One.

The BIBLE (as may I hope appear by this Chapter and its Notes, if well attended to) has expressly declared *Elohim* to be GOD, and in so doing GOD to be *Elohim*: And farther yet has over and over shew'd us, We must take that *Elohim* to mean *Almightys*: From all which we may take it up, as a Part of the Scripture-Declaration relating to the TRINITY, That

GOD, or the *Almightys*, made Heaven and Earth, the World, and all things therein,
Gen. I. I. Act. 17. 24.

they took each of those single Things to be a *Shechinah*, or Habitation, where in *Elohim* dwelt, and from whence he appear'd.

To go on, What if the Name *Elohim* be given in the Scripture, sometimes to the Father, sometimes to the Son, and sometimes to the Holy Ghost; as it not because each of them when nam'd, Connates the other Two, and together with them, stands declar'd to be the One *Jehovah*? as will appear Chap. 3.

Lastly, What if *Elohim* should happen to be found in the Bible apply'd to a Creature, that is confessedly no more than One, that would by no means conclude it must be taken *Only* as a Singular, where apply'd to GOD, especially when so much has been produc'd to shew that, in this Case, we are led by Scripture to take it Plurally, as well as Singularly.

It seems needless to give fuller Answers to such Evasions or to mention others that are insignificant.

CHAP.

C H A P. II.

An Inquiry, whether the FATHER, SON and SPIRIT be declared GOD, the Almighty who made all Things?

WITHOUT the FATHER, all will agree there could be no GOD: Without the SON, how could there be a FATHER? Without the SPIRIT, How could there be a Creation, viz. such as is described in *Genesis*: the First, in which the SPIRIT of GOD moved on the Face of the Waters? And Lastly, Without the FATHER, SON and SPIRIT where could be found Almighty according to the fulness of an *Hebrew* Plural, viz. more than Two Almightys, which are GOD, or which GOD is declared to be? Either the FATHER, SON and SPIRIT in the last of St. *Matthew*, must be the same with GOD, the Almightys in the First of *Genesis*; or we shall have more GODS, even as Principals, set up in Scripture, which I conceive neither Reason, nor the BIBLE do's or can admit. And this will appear plainly, when 'tis shown that as surely as the Scriptures tell us GOD, or the Almightys, made all Things; so surely do they tell us that GOD, or the Almightys, the FATHER, SON and SPIRIT made 'em.

But before I produce the express Declarations of Scripture to this Point please to Observe, the FATHER, SON and SPIRIT have Each of 'em the Whole Name [GOD, or the Almightys] given to 'em in the BIBLE; because Each of 'em have all that is or belongs to GOD: Each of 'em is Virtually and in Effect GOD or the Almightys; tho' no One of 'em abstractly consider'd, is so formally, or in himself; Each is to Each of the other Two as himself, and All together are *Jehovah* himself: And, with Res

spect to Us, whoever has a saving Interest in One has such an Interest in All.—And now to pass on

I. The Scriptures Expressly declare, GOD the FATHER made, *i. e.* concur'd in making, all Things; where they report that to us there is but One GOD, the FATHER, of whom are all Things, 1 Cor. 8. 6. * I have said upon this Text He *concur'd* in making all Things; because this cannot be said of the FATHER Exclusively of the SON. For,

II. The Scriptures also expressly declare GOD the SON made, *i. e.* concur'd in making all Things; where they inform us, That by him all Things were made; and farther that He, being *Elohim* or GOD, laid the Foundation of the Earth, and that the Heavens were the Work of his Hand. *John* 1. 1, 3, 18. *Hebr.* 1. 8, 10. *Psal.* 45. 6. And yet neither is this of the SON's, nor the former of the FATHER's making all Things declar'd exclusively of the HOLY SPIRIT. For,

III. The Scriptures Expressly assure us that *Elohim* or GOD the SPIRIT made, *i. e.* concur'd in making all Things. This they tell us, where we Read that the SPIRIT of GOD in the beginning moved upon the Face of the Waters (a) and that he made *Elohim*, *viz.* as he was in *Adam*, the Root and FATHER of all Mankind, *Gen.* 1. 2. *Job* 33. 4. That this may appear, Consider That Whereas We Read [the SPIRIT of GOD] in the forecited Texts; in the *Hebrew* it is, literally, no more than the SPIRIT, GOD: The Word [*of*] is only interpos'd by way of Specification. Thus we say, the Land

* Note upon this Text, that as all things are here said to be some way specially of GOD the Father, but of him as being one with the SON and SPIRIT, not as abstracted from Them; So all things are said to be by one Lord Jesus Christ, *i. e.* by his Mediation, as he is GOD-MAN, and farther by his Power and Providence as he is GOD the SON; and yet likewise by him as one with the FATHER and the SPIRIT, and not as abstracted from Them.

(a) The Chaldee Paraphrast says, the SPIRIT, which mov'd on the Face of the Waters (*Gen.* 1.) was the SPIRIT of Mercy's and of Grace. It was that SPIRIT, which GOD said should not always strive with Man, (*Gen.* 6) says: Considerable Divine, and not the Wind, as some would feign, whereas the Air, it's Subject matter, was not then created; The SPIRIT of GOD moved on the Face of the Waters, says Mr. *Pool*, to cherish, quicken and dispose of

of *Ethiopia*, The River of *Thames*, &c. whilst every one that Hears takes us to mean, The Land which is *Ethiopia*, The River which is *Thames*: Thus we Read *Chenaniab* of the *Levites*, The Family of the *Jesuits*, in *Chron.* and *Numb.* whilst every one allows it to be the same as if it were *Chenaniab* who is one of the *Levites*, The Families which are *Jesuits*: In like manner, where our *English Bible* says, the SPIRIT of GOD, we must take it as declaring the SPIRIT which is GOD, or The SPIRIT which is one of and one with the other Almighty.

It may be fairly enough ask'd me, Why do you say, We must take it so here, where we may take it otherwise? I answer we must take it so in the Two mentioned Texts, especially, because in them both, The SPIRIT of GOD is directly affirmed to have had an Hand in the Work of our Creation: Whilst at the same Time other Scriptures positively Affirm none but *Elohim*, or the Almighty, who are GOD had any Thing to do in Creating all Things: See this in several places of *Isaiah*, especially in 44: 24. Now therefore if we take the Scriptures to say here, not [the SPIRIT, which is *Elohim* or GOD] but [which is Lower, or Other] They will appear plainly inconsistent with themselves; whilst in some places we shall have 'em telling us GOD or the Almighty alone Concur'd in Creating all; and in others, that they did not; but that there was a SPIRIT, Who, tho' called the SPIRIT of GOD, was not One of the Almighty who are GOD.

Now as the Scriptures Expressly declare, as has here been shewed, That GOD or the Almighty made all Things in the former Chapter, so do they Expressly declare as appears in this Chapter, That GOD or the Almighty, The FATHER, SON and SPIRIT, made all Things, and as I solemnly profess I see no way of Evading the Declarations, so must I also, that I see many more Things to Fortify and Establish

'em to the production of the Things, there after-mentioned, which *Psal* 104: 24, 30 Vouches telling us, GOD sendeth forth his SPIRIT, and so they i. e. his manifold works are Created. Innumerable creeping things, the *Leviathan*, and the wide Sea

make up a part of the Inventory there, and it is no degrading to the SPIRIT to be sent forth by GOD who is the Almighty, whilst He Himself is both One of them, and one with them.

'em,

'em, than I shall allow my self to enlarge upon or so much as Mention.

There is One thing, however, give me Leave to touch upon, *viz.* That God the Almighty, and God the FATHER, SON and SPIRIT make a Figure or Appearance in Our BIBLES so alike, as that there's no Man scarce, but would take 'em for the same, tho' They had not been Evidently declared to be so.

Do the Almighty Who are God appear totally Uncaus'd, Underiv'd, and Independant, as to any Thing without themselves? So do the FATHER, SON and SPIRIT. Do they, being God, appear in a most intimate and unsearcheable Unity or Oneness? So do the FATHER, SON, and SPIRIT? Do they appear possess'd of all Perfections, and is each to other as himself? So the FATHER, SON and SPIRIT. Do they, who are God, appear to govern and preserve all Things; to give forth the BIBLE; to have delivered *Israel* out of *Egypt*; To have brought about Man's Redemption and Salvation; To Bestow every good and perfect Gift; To Uphold the Church of God in the World; and To Provide Pastors and Instructors for it; To discover Events thro' all futurity; and To Conduct 'em? So do the FATHER, SON and SPIRIT. And to say no more, Do they the Almighty, who are God, appear Unsearcheable HOW they are One of, or thro' or from the Other? The FATHER, SON and Spirit appear so too; for what Penetration could ever discern what it was for the first to Beget, the second to be Begotten, and the Third of the sacred Three to proceed; tho' this is told us concerning them? We Know it must be Figurative, but who Understands it all, so as to build any thing upon it; except it should be that the SON was no more caused than his FATHER, Even as a Man's SON is no more caused than he himself was: To confirm us in this, Christ Jesus says, I am Alpha, *viz.* together with my FATHER, tho' in some hidden way of Him, and produced or brought forth by him. And the proceeding of the SPIRIT from the FATHER and the SON may induce us to conceive of him, as ever in Them, searching, and knowing the deep things of God; as the SPIRIT of Man, which is in Him do's the Things of Man — But whereas these Things lye so very much in the Dark to us at present; 'tis best and safest to regard these

Three

With Their UNITY, and RIGHTS. 15

Three only as the BIBLE Directs, which the 4 Chap. sets before us ; and not as we might Imagine from what is figuratively said Concerning 'em.

However as we are baptized in their Name, to be sure we ought to search out and Know so far as is revealed of it in Scripture ; which is what we are now about. And hitherto it has appear'd their Name is *Elohim*, God, The Almighty ; The Third Chapter will give you in, to add to these the Name [*Jehovah*] Perhaps the Scripture will warrant us to call Them Holy Ones and Powers. The Great Ones upon Earth have abundance of TITLE and CHARACTER go to make up their Compleat Name. But we may be all our Lives long Learning the Name of the FATHER, SON and SPIRIT, and never attain to the full and Compleat Knowledge of it, because their Name refers to every thing that belongs to their Nature—We ought therefore to be getting farther acquaintance with it every Day together with suitable Affections.

The Name [Persons] is no where in Scripture to be found directly apply'd to the sacred Three, Tho' accordingly to our Translation of the Greek Word *Hypostasis* it may seem to be given unto Two of 'em, yet not so directly to the HOLY GHOST, (which Name is not either a Relative or Personal Term.) Notwithstanding all this, it cannot be deny'd, but the Scripture do's very much Countenance us, in giving all the Three the Name of Persons by ascribing to each of 'em personal Relatives, Attributes and Acts. May none, Who are satisfy'd with it, be misled by it ; and None have it any way impos'd upon 'em (a) who are dissatisfy'd.

(a) When the Name (Persons) is apply'd to the TRINITY, how should the People know what *Ideas* the Learned cover from 'em under it ? The People mean one Thing, and the Learned mostly another by it. And how should it be otherwise, if to the Peoples common Words, they affix their own uncommon meanings ? What did it signifie for all the Council of Nice to agree in saying Christ had Two Natures, and was but One Person, If as *Boethius*

tells us, not so much as one of them Knew, what *Person* meant, for want of Metaphysics.

Memorable is the passage of a Celebrated Author concerning the Word *Person* us'd of the FATHER, SON and SPIRIT. " 'Tis not says that Author, because they were wiser " than he, that some have Objected " against Dr. *Wallis* for being no " more Zealous for the Name *Person* " to each of the TRINITY, nor " peremptory for any Substitute ;

As

As to the Humane Names given to the Three, I mean General Ones, The Great Variety (b) Men have started and carry'd on teacheth me, we can never come to any Rest about the Sacred TRINITY, till we come to take up with the Express Declarations that are to be found in the Book of God concerning 'em: Which is, what I am Es- saying in this Tract: And by this Chapter we have en- larged the Declaration of the foregoing to this,

GOD or the Almighty, the FATHER, SON and SPIRIT, made Heaven and Earth, the World and all things therein.

" But because they understood not
" so well, how unfit Man is to make
" Names for GOD, which he has
" not made himself and taught us.

Human Terms however may be well enough us'd to minister to one anothers Understandings, but not to rule over one anothers Faith. As We have no need of 'em in the Ruling Throne, so we ought to allow no Room to 'em there: I say not these things as being my self displeas'd with the Name *Person* to each in the TRINITY; but surely People should be referred to Scripture, for what is meant by it.

(b) The Learned have call'd the Sacred Three Internal Relations. Real Modes, Agency, Primalities, Differences, Suppositivities, Real Distinctions, Subsistencies, Diversities, Persons, and to mention no more (tho' there may be several which have escap'd my Knowledge, or slip'd my Memory) They have call'd 'em *Somewhats* But whatever Names they please to give 'em, they surely mean Three

who are perfect, Intelligent, and Agent by those Names; for we would not impute to 'em any meaning that imports somewhat to be in GOD which is Unworthy of Him. And since we would avoid such a Thought of 'em, as sure we ought, where 'tis any way avoidable; we shall conceive they mean Three by those Names, who are not altogether such as *Persons* are taken to be in our common Discourses nor exactly of a Kind or Sort with any Thing we Know besides; No, nor so *One* each with the other as any things in this World are Known to be: But Three, who are just such; each, as the BIBLE describes; and who are just so far *One*, as *that* Affirms. Hence they cannot be justly charg'd as *Sabellians* or *Socinians*, because they mean more than Three Names, even Three, who are Perfect, Intelligent, and Agent; nor can they be charg'd with *Polytheism* because they say these Three are One GOD, One JEHOVAH or Lord of all.

CHAP.

C H A P. III.

An Inquiry, Whether the FATHER, SON and SPIRIT, The *Elohim*, who join'd in making all Things, be not declar'd, the One and Only *Jehovah*, in our BIBLE?

GOD is represented in the First of *Genesis*, as using the Stile of *Us* and *Our*, because he is *Elohim*, or The Almighty; And also *that* of *I* and *He*, because He is *Jehovah*. It is also observed by some, that after the World was perfected; He gave forth the perfect Name which he would go by, in it; not only *Elohim*, as before; but now *Jehovah Elohim*.

He takes this Name to himself, *Gen. 2. 4.* after he had told us Thirty Three Times over, that the Almighty, concur'd in the Creation. May it not hence seem as if Man's Mind would not take sufficient notice of God's being *More* as well as *One*, without plain Affirmation, and much Repetition? However, it is not Reasonable to suppose, God hath given Himself such Names as here; without due Regard to his Nature.

Nor may it be amiss to Observe yet farther; whereas God oft Stiles himself Almighty, before he comes *once* to call himself *Jehovah*, *The Almighty*; That our best way to become acquainted with Him, as *One*, in our Progress thro' the BIBLE, is to take thorough Notice of Him, as being *More* as well as *One* in the Beginning of it.

The Name *Jehovah* added to *Elohim* represents God to us, as being *One*; for its signification is Singular, whilst *that* of *Elohim*, being Plural, represents him as *More*; And perhaps *Jehovah*, being joined to *Elohim*, and plac'd before it, is not only design'd to let us into higher Notices of the Deity, than *Elohim* convey'd, but would engage us frequently to Mind, what *both* suggest at one and the same time.

Now as to the Import of the Name *Jehovah* it consists of Signs which attend the Past, the Present, and the Future Time in *Hebrew*, as has been remark'd by Learned Men. *Je* in this Name is a Note of the Time to come ; *Ho* of the Time present ; *Vah* of the Time past, and is as much as to say, He who is, and was, and is to come.

This Name is also taken Notice of, as made up of Letters all call'd *Quiescent* or resting ones in the *Hebrew* Tongue ; and as thereby pointing us to Observe, that there is no Rest short of *Jehovah* ; but all Rest, Peace, Quiet and Satisfaction to be had richly, from Him, in and with Him. And however meanly we may think of such Remarks, as being Built upon a slight Foundation ; Yet they claim our Regard on account of the Supports they have every where in the BIBLE, which cannot be Overthrown.

This Name, to conclude, refers us, as is agreed on all Hands, to One, who has his Being from no other, and gives Being unto all Things ; and amongst the Rest to his Words of Promise and of Threatning, by bringing Things to pass according to them.

This Name *Jehovah* is Translated into our Language by the Word LORD : And LORD is a Contraction of the Old Saxon Word *Layford*, being deriv'd of *Laef*, to Sustain ; and so it appears to signify a Sustainer, or Supporter. Might all called *Lords* amongst Men be ever *such* in Fact !

The Singular Name *Jehovah* belongs to God, and to God only *Psal.* 83. 18. Tho' it is said, here and there, to have a figurative Usage in the Old Testament, and I think has so. The Heathen are either thought, or Known to have us'd it for their Supream God, with a little Variation from their *Jo-ve*, as they, in one *Case*, call Their *Jupiter*, whom we call *Jove* in *English* ; which is reckon'd to be but a Contraction of our *Jehovah*. And ought we not to let them Know, Our BIBLE gives an Account of the *Jehove*, or *Jehovah*, of whom the most Famous of their Ancestors, had some Dark notices ; imploying our best Interest and Influence that we may draw 'em to regard it ? (a)

(a) Would to GOD more Prote- Nob'es, Princes, and Potentates
stant Merchants, Rich Men, Senators. | would in their great Wisdom and

Now in order to shew the Scriptures declare the Afore-said Almighty to be *Jehovah*, I must First shew that when they say *Jehovah Elobim*, they do not mean the FATHER only, however they may mean him primarily: They say *Jehovah Elobim*, not *Jehovah One of the Elobim* but the LORD GOD, meaning all the Three; For there is no Divine FATHER to be met with in all our BIBLE, who has not the *Word* or *Son* in and with Him, perfectly expressing Him, and Acting with Him; and the HOLY SPIRIT with Them Manifesting his Own, and Their Perfections in Creating, Renewing, and Conducting by a more immediate Agency. But to Wave that,

If I will take *Jehovah Elobim* to Mean the *Father* singly, and only, I shall thus have my BIBLE Asserting, The FATHER made Heaven and Earth *alone*, in one place, and in another, he made 'em not alone, he had his SON with him; without whom was not any Thing made that was made *Job. 1. 1, 3.* And again that he made 'em by his SON in one place, *Heb. 1. 2.* and in another so far from this, that he made 'em by himself: And once more, that the FATHER alone made Man in one part of the BIBLE, And that the SPIRIT made him in another, *Psal. 100. 3. Job 33. 4.*

To take *Jehovah Elobim*, as meaning the FATHER Only instead of *Primarily*, would make *Moses* by Divine Inspiration say, The Almighty made Heaven and Earth all thro' the First of *Genesis*, and then in the Second to say it was only *Jehovah Elobim*, one of the Almighty, The FATHER singly made 'em. What would the Antiscripturists say to this, but that *Moses* was so far from being in-

Goodness, send forth greater Numbers of Discreet Devout, and not only Pious, but Zealous Persons, with all requisite Encouragement, wherever we have any Factories or Footing amongst any of the Heathen Nations thro' the Universe.

These Missionaries might be assisted by our Factors Abroad to Obtain some chosen Natives from amongst the Unchristianized Nations, and to attain from them some tolerable Knowledge of their Tongue, as well

as teach 'em ours: Thus our Countrymen might possess these Heathens, with the great Things of our Holy Religion, and they in their Turn might, with the help of the BIBLE, and our Missionaries &c. go forth and teach the Nations all things whatsoever Christ has Commanded. I have been informed the Protestants fall vastly short of what has been done, and is doing by the Papists to make Profelites hitherto.

spired, that he did not remember, or else not well regard what he said?

Lastly, to take *Jehovah Elohim*, which is in English The LORD God, to mean none but the FATHER, Exclusive of the other Almighty, would Represent both the Old Testament and New to make a solemn business of what has little or nothing in it: According to this way it would run, Hear O *Israel*, The LORD, Thy God, *i. e.* the FATHER only, who alone is *Jehovah*, is one *Jehovah*; The prophane would be ready to say in Scorn, *Great News!* How can he be More? But now let the Words signifie what they really do, and then it will run, Hear O *Israel*, The LORD thy Almighty is one LORD, *viz.* tho' he be more Almighty: And then the Scorners will be ready to say, Ay, now there's somewhat in it very extraordinary and to add with *Nicodemus*, how can this Thing be? Tho' they care not to receive the Answer with Him, Thou mayst see the Thing is so tho' thou canst not see *how* it is compleatly and exactly. Some say the FATHER, SON and SPIRIT or the Almighty are Three United so as to be One; others say They are One diversify'd so as to be Three; and Others say it may be in some other more Glorious Way, than any has hitherto been started, therefore advise to determine nothing about it; secret Things belong to God. And who are the Wisest of these to Associate with, but those of the most Lowly, Meek, and Modest Sentiments?

And now, to see the Scriptures declare the Almighty are *Jehovah*, We need only take Notice, that wherever they say The LORD God, they add the Name *Jehovah* [the LORD] to the Name *Elohim* [the Almighty]; and hereby show or declare, they are *Jehovah*. This the Scriptures do no less than Eleven Times in the *2d.* of *Genesis*; and Nine Times in the Third; about Two Hundred and Eighty Times in *Deuteronomy*; and who can tell how oft besides in other parts of Scripture? To say *Jehovah* is the Almighty, as in the Apposition above, is the same thing as to say, The Almighty are *Jehovah*; And it has been clearly shew'd, the Scriptures declare the FATHER, SON, and SPIRIT to be the *Elohim*, or Almighty in *Genesis* the First: Whence it appears, That when put together, They declare also the Almighty The FATHER, SON and SPIRIT

who

who join'd in making all Things are *Jehovah*: It would be Endless as well as Needless to Number up how oft the Scriptures Affirm the Almighty is *Jehovah*, since They do it as oft as you find the LORD GOD, or GOD the LORD together there; or to Reckon up how oft they give the Name *Elohim* [GOD or the Almighty] to the FATHER in some places, to the SON in others, and to the HOLY SPIRIT in others; Since they do this as oft as you Read [GOD the FATHER, The SPIRIT of GOD, or of the SON with [GOD] attached to him]: Yet it may not be unfit to take Notice, That GOD is much set upon having us observe Him to be not only Plural, nor only Singular but both (which has been touch'd upon already); and this He would have us do very frequently. Why else would he declare himself so very oft in Sacred Writ to be both *Jehovah* and the Almighty; and this together too in the way of Apposition?

We may farther advance into our Scripture-Declaration, That the Almighty is not only *Jehovah*, but ONE *Jehovah*, This we find *Moses* declaring, The LORD thy GOD *i. e.* Thy Almighty is One LORD, *i. e.* one *Jehovah* *Deut. 6. 4, 5.* And likewise *Jesus*, where we have him Repeating the same Words after *Moses*, *Mar. 12. 29, 30.* So that the FATHER, SON and SPIRIT being Declared the Almighty, as in the last Chapter, you see 'em not only declared to be *Jehovah*, in the Words [The LORD thy GOD] here; but also to be One *Jehovah*, by the Words that follow them; since the whole Sentence is, The LORD thine Almighty is one LORD.

Now the Declaration informs us, They are so far One and no More, as to be but One *Jehovah*: And thus it defends *Moses* against the Charge of setting up more GODS than One, Tho' *Julian* the Apostate, either over-look'd or rather car'd not to take Notice of it, When he said *Moses* set up a Plurality of GODS. The Force of the Defence is thus, 'Tis true (*Moses* may be conceived to say) I set forth a GOD, who is Almighty; But then I tell you these Almighty is but one LORD, *Jehovah* or GOD: For to say *Jehovah* or GOD is the same Thing as to say The Almighty. Methinks this Defence against the Charge of Polytheism or Tritheism, may and ought to cover me amongst Christians as it has done *Moses* all this while.

It

It must not be concealed here, That many have Attempted to Screen *Moses* against this charge, by making *Elohim*, and so *Jehovah Elohim* signifie no more than One every way single *Almighty*; But *that* We have seen the Scriptures will not bear; And therefore I cannot forbear saying, The Scriptures teach us, The God whom *Moses* sets forth is more *Almightys*, and yet no more than One *Jehovah*. The Truth is, Because Reason would have but one First Cause of all; and will needs suppose *that* to be every way single or simple: Therefore have Men by all Kind of Artifice and Inventions strove to reduce *Elohim* to a Singular Signification; But because Scripture will have a first Cause of all Things, that is some way *more*, certainly They ought to keep *Elohim* up to it's Plurality. If the God the Scriptures set forth be Superiour to all perfections, to the God some would have; And *that* to such a Degree, that this latter must receive an Addition of *More* to him, before he will be equal to the former; it will follow Unavoidably, that we must take this to be God and quit the other, as a Creature of Man's Imagination, Unless we would prove the Declarations of Scripture here, if taken as they plainly import, to be a flat Contradiction or downright Impossibility, which we are never like to do. Shall we take One that is Inferiour for our God, instead of One that's above all; or One that has less glory instead of one who is beyond all Conception glorious?

But to proceed, The *Almightys* are not only *One Jehovah*, but the *Only One*; There is no Other God, *Elohim* *Almightys*, or *Jehovah* besides Them. This appears in that this LORD the *Almightys* is to be Lov'd with *all* our Heart, and to be Worshipped and served *only*. These Commands cut off all Pretensions to there being any more than this *Jehovah*, the most high over all the Earth. And if this would not suffice, how oft do's God by *Isaiab* tell us, there is None else, None besides him, He knows not any. And now, when we declare *only* God, or the *Almightys*, the FATHER, SON and SPIRIT, to be the Subject of our Supream Adoration, and *that* in no other Way, or Words than those of the BIBLE, Who shall impeach us of *Tritheism*, without having first prov'd that Charge upon the Sacred Records?

We

We come at last to the Nicest point of all this Argument, and that is *how* and *how far* these Almighty's are declared to be *One* in Scripture, Now to *me* they plainly appear by Scripture to be *One* in Name, in Nature, in Number, Stile and Figure ; as also in Perception and Action ; and last of all *one* (as some would say) in Being. In the Drawing up of all this I have met with some Difficult and some Entertaining things, which the Room I have confin'd my self to, constrains me to suppress at present ; only to give a Glance upon the *Oneness*, here and there, in the particulars above, please to Observe,

We easily see they are *One* in Name, viz. *Jehovah*, and thence can have no great Difficulty to Conclude They must be, as *Jehovah*, also *One* in Nature ; yea, and in Number too, being not more *Jehovahs* than *One*, however They be more Almighty's ; And who may not Observe a Being of Beings (if he looks about him) very frequently ; tho' *how* this matter is in the Deity appears to me to be Unsearchable. That the *Almighty's* are as *Jehovah* one in Stile is easily seen since they as *Jehovah* take, use and have used of, and to Them *I, Thou, He, Him, His, Mine, Thine*, &c. and so the matter stands with Respect to each of them, the SPIRIT says [I] and so do's the SON, and each take [thou, thine, He, His] : And that there is no Confusion arising hence were not difficult to shew had we Room and Leisure. The Almighty's are also, as *Jehovah*, One in Figure or Adumbration, for instance, They are One King, One Rock, One Fountain of Living Waters ; and to give a Taste of our Enlargement here, They are *a* or *the* FATHER : A FATHER of the Fatherless, *Psal.* 68. 4, 5 : A FATHER unto *Israel*, *Jer.* 3. 9. A FATHER unto all, *Mat.* 20. 10 : The FATHER of SPIRITS, *Ez.* 18. 4 : *Heb.* 12. 9 : The FATHER of Lights, *Gen.* 1. 3 : *Jam.* 4. 17 : The FATHER of Mercies, *Gen.* 3. 15 : 2 *Cor.* 1. 3 : The FATHER of CHRIST, 2 *Cor.* 1. 3. *Psal.* 2. 7 : *Isa.* 9. 7 : 1 *Chron.* 22. 10 : with *Heb.* 1. 5 : The FATHER of Glory, *Eph.* 1. 17 : AND OUR FATHER, 1 *Chro.* 29. 10 : *Isa.* 63. 16. and 64. 8 : *Rom.* 1. 7.

They are again, as *Jehovah*, *One* in Perception and Action. In this they exceed the *Oneness* in Man's Soul and Body : They See, Hear, Chuse, Direct, &c. as a Single Person, All at once : According to this, Speaking
to

to One you Speak to All ; and so it is with respect to pleasing or displeasing ; fearing or despising ; serving or diserving ; believing or disbelieving, &c. Hence it follows that Seeing or Hearing One, you See and Hear All ; Any Thing done by one of 'em more immediately, is done, in some Sense, by All ; And in like manner any Thing done to One of 'em is done to All ; That is The Effect will be so to them, As Instances I have ready to produce from Scripture, plainly Show, tho' I must here pass 'em over.

But then it is to be Caution'd, that if thro' *faulty* Ignorance we pay all or any of our Regards to One of the *Almightys*, excluding the Rest, this instead of pleasing, will displease 'em All : And yet they who address to One of them not Excluding the other Two, or not *Faultily*, may be accepted of 'em All. Suppose a Man, Who takes *Jehovah* or God to mean the FATHER only, says in the secret of his Heart, when he Worships, " LORD; I mean
 " all my Obedience and Worship to thee, as thou art really reveal'd, and not as my mind at present apprehends;
 " should it be wrong : If I am Mistaken, O let me not also
 " be undone ; But teach me to Think truly, concerning Thee;
 " tho' it should be but Darkly ; Whilst I am searching thy
 " Word, and endeavouring to obey it carefully, that,
 " through thy Son, I may come to see Thee such as thou
 " art really reveal'd, and if yet I have not attained to it,
 " Accept me thro' thy Grace according to what I have ;
 " for thro' thy Influence my Mind is willing to receive,
 " What yet I have not. Who now can think God will reject a Man of this Make, tho' he should be in the Wrong ? And who may refuse him Communion that knows him to make a Credible Profession of being in such a way, tho' with such *Present* Apprehension ? He must in Charity be judged to have the SPIRIT of a Christian ; tho' he may be thought not fully to have attain'd the Christian Faith ; some Difficultys there are arising upon this Head of *Oneness*, which I must pass over, tho' Solutions are prepar'd.

The *Almightys* are farther, as *Jehovah*, One in Consistency, as might be shewed. The One or single Soul of Man is not so fully one, or consistent with it self, as they are with each other : And tho' I stay not upon this, let me add, They may be, for ought I can tell, more One than the Soul is, not only *with* but *in* itself : The Soul as
 we

we say, consists of Understanding, Willing and Acting Powers; Now the Uniry of these Powers may be a Shaddow of the *Unity* of the Father, Son and Spirit; But then they are no more than an *Imperfect* Shaddow. And the Three Powers of the Soul themselves, are by no means in the Eye of the Judicious, a True or just Resemblance of the Three Almighty's; where each do's every thing, tho in an Order, as well as All; where each is perfect, and in a Sense, has all.

The Almighty's, as *Jehovah*, are lastly *One*, as some would say, in Being. For They are *Jehovah himself*, even in His own words, *Isa. 44. 24.* They are so *Jehovah himself*, that he would not and, with all Reverence be it spoken, could not be *himself* without Any *One* of Them: He would not be what He is, if He had Them not, if He had Them not All in perfect Unity. They are so far *Jehovah himself*, as that when He is with them Only, he counts himself *alone*, (*Vide* the Text above) so alone that he says He's *by Himself*; so alone farther that he counts Them not to be *another*: For he gives to Them the Glory of being concern'd in Creating, which he yet plainly tells us he will not give to another, *Isa. 42. 8, & 48. 11*: Nay so *alone* lastly, that when he's speaking he includes Them in his, [*I, Me, and mine*]. Hence we find him saying, There's none besides *Me* concern'd in Creating, *I* did it by my self, &c. in *Isaiah*. They are Each *One* with, and in the Rest, as I take it, by Scripture Declarations. To each of 'em you may subjoin [*Himself*] for Each says [*I*]: And all of them are *Jehovah Himself*, for he says [*I*] likewise, *Gen. 1. 26.* with 29. They are All and Each *thus* without Confusion; for they have acted, and do, and will Act distinctly: And also without Division for They never did, nor ever will Act separately.

The Almighty's must Unavoidably be allow'd to be *Uncaused*, or as Some delight to speak, *Self-Existent*, or as Others, *Necessary*; Since it appears They are *Jehovah Himself*: For He is an Uncaused Being, that is, from no Other, being the *great* and *only He*, from whom all Beings are; and I seem to have one of the most Celebrated Pens in *Great Britain* with me in asserting, or at least allowing, That all that belongs to a Self-Existent or uncaused Being must be own'd Uncaused too; Tho'

somewhat in it was or seem'd to be some way from something else therein.

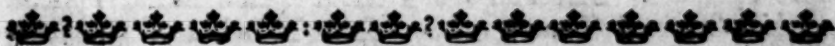
The Unity of almost every Thing has Mystery in it. We know nothing more of the Unity of our own Bodies and Souls, than it's Consequences: Well may we allow then there must be somewhat Myfterious in the Unity of God; As this is Different from all Unities we know, so it must be glorious above 'em All. We have a Revelation of it, but in part; yet to be sure we have it so far, as may serve all *needful* purposes: And what of it is left Unreveal'd, in the dark, or Unexplain'd, may well lead us to Observe the straitness of our own Capacitys, And the incomprehensible immensity of the Divine perfections.

There is no Contest whether there be a Trinity amongst those, who differ only in their Attempts to explain *how* it is. May they therefore, if they contend at any Time, always let the World plainly know, The Trinity and Unity of God, as declared in the Bible, stand firm, which Side soever get the better, or tho' both Sides should be made appear to have missed it by some one, who might more happily divine, *how* the Matter of the Declaration, we produce, is to be accounted for, supposing it shall appear to be truly drawn out of the Scriptures.

Now that All may more easily and firmly receive the Declaration, as it will stand in the Close of this Chapter, I intreat 'em to Consider, The Scriptures tell us of Almighty, under the Name of God, or *Elohim*, who created Heaven and Earth; Who are unsearchably One; Who gave forth the Scriptures; Who govern, conduct, and manage all things; Who brought about *Israels* Deliverance out of *Egypt*; Who wrought out a Redemption for all Sinners, that will imbrace it; Who bear the Character of being Those of whom, thro' whom, and to whom are all things; Who have all possible Perfections; Who require all the World to fear, trust in, and serve 'em Supremely; and to Them under these Characters do the Scriptures give the awful Name *Jehovah*. Now the same Scriptures may be found, and indeed have been, to ascribe all these Mentioned particulars to the FATHER, SON and SPIRIT; and this together with the Name *Elohim* or God, or the Almighty added to 'em; How then can we reasonably think they are not *Jehovah*? Who can they be Other? Who can shew

shew any other God, or Almighty, to whom this Name can possibly belong? The FATHER, SON and SPIRIT have a Right to this Name not only by being stiled in the Bible God or the Almighty; but also by having the Ascriptions there made to *Jehovah Elobim* given to Them likewise. Surely then their Title to this Name is undeniable: and all, upon full Consideration, will we hope give in to the express Scripture Declaration as it now stands enlarged, *viz.*

GOD or the Almighty, The FATHER, SON and SPIRIT, who made all things are *Jehovah*, *Jehovah* Himself, The One and only One *Jehovah*.



CHAP. IV.

An Inquiry, Whether the FATHER, SON and SPIRIT, being The One and only *Jehovah*, who made all Things, must not be Worshipped with Supreme Adoration?

TH O' this Inquiry may seem needless, yet since we perceive it will be really Useful to clear up Matters in debate, and Confirm people in what we take to be just and true Sentiments, we have resolved to pursue it thoroughly.

For tho', some will admit that the FATHER, SON and SPIRIT have appear'd by express Scripture Declarations to be God or the Almighty, and The One and only *Jehovah* who made all things, and cannot therefore be reasonably deny'd Supreme Worship; yet there are Those who contend, that the FATHER only amongst the Three should have it; and tell us they cannot be satisfy'd without having this granted. We would therefore offer, to this Difficulty, as follows, *viz.*

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First,

First, According to the Demands of Scripture, and the Usage of our Country, We yield to the FATHER the Honour of being Chief in Relation, as *The Father*; and also First in Nomination, when we name the Three in Order; and, by Consequence, the Honour of being first addressed, when we apply to the Three by each of their Names; and then *that* of being last in our Resort, as we come by the SPIRIT thro' the SON to the FATHER; And farther *that* of having, by Mutual Dispensation, what may be call'd, perhaps, a Supremacy of Office in Reference to Man's Redemption, He being the Receiver of Returning Sinners, whilst the Son is the Redeemer, and the Spirit the Renewer of 'em; And lastly *that*, perhaps, of first moving, or motioning every thing amongst the Three, as some conceive. After all this Honour is done Him, I mean in the General Tenour of a Man's Mind and Conduct; Then it is the Scriptures declare the Three Equal in Power, or Strength, calling 'em Almighty's; Equal in Power, or Authority calling 'em *Jehovah*; and Equal in Glory, as being by Equal perfections, and operations Equally glorious. I do not find the FATHER's being greater than the SON, opposed in any Respect, except such as would make him Unequal in the points now mentioned, Or such as would make him unequal as to the just Claim of Homage from the Whole Creation: And this is partly the Case with respect likewise to the Holy Spirit; only that there the SON has and holds the Honour of being next to the FATHER in Nomination, when we are baptized, and when we recognize Our Baptism, &c.

I do not see but the FATHER, (setting aside all farther Consideration of or for his having begot the SON, or of the SON's having been begotten by him, or the SPIRIT's proceeding from 'em) do's in Conjunction with the SON and SPIRIT most expressely Command and Enjoin, That they all be worshipp'd with Supreme Ultimate, and Equal Regards; and *that* in the following Texts, Hear O *Israel Jehovah*, Thy *Elohim*, in English The LORD, thy Almighty's is One *Jehovah* or One LORD; And, Thou shalt Love *Jehovah* thy *Elohim*, or the LORD thine *Almighty's*, with All thy Heart and Soul, and Mind and Strength. And again elsewhere, Thou shalt worship *him*, and *him* only, shalt thou serve, *Deut.* 6. 4, 5. *Mark* 12. 29, 30. *Deut.*

6. 13. *Mat. 4. 10.* Now when the Scriptures, as has been shown, represent The FATHER, SON and SPIRIT as the *Elohim*, God or the *Almighty*s, who made all things; and by or under that Name of Theirs declare Them to be *Jehovah Elohim*, or the Lord the *Almighty*s; — and then inform us we must Worship This Lord the *Almighty*s with Supreme Worship; as The Texts just cited do require; Who shall refuse Complying with them, especially when we Consider both the two first Texts are not only given forth by *Moses* the Inspired Lawgiver; but by *Jesus* the anointed Saviour; and both inforc'd with Sanctions not only in the Old Testament, but in the New?

And that I may give farther Establishment to the Declaration produc'd as to the point in hand, please to observe, *Jesus Christ* himself appears to have gone before us in giving Supreme Worship to the Trinity, The FATHER, SON and SPIRIT, tho' He Himself, as God, was one of Them: Nor is there any absurdity in his doing thus. The Worship he paid by himself, in his humbled State, was to Himself, as being One with the FATHER and SPIRIT in his most exalted State. And this he could not decline, being Under the Ties both of Law and Reason to Worship the whole Deity, as he had put himself under them to make Atonement for the Sins of the World: When Our House of Commons put themselves under their own House by resolving Themselves into a Committee, They pay Obedience and Service to themselves, and are well known, as a Committee, often to ask leave of themselves as the House to sit again. And as what is affirm'd concerning Our Mediator here is not absurd, so neither do I apprehend it doubtful, whether The Mediator Worship'd the FATHER, SON and SPIRIT with Supreme Worship: Without Question He Loved Them, as the Command runs, with All his Heart and Soul; And surely he also Worship'd and serv'd Them only with All his Might and Strength, whom He so lov'd: For otherwise, how could he be Separate from Sinners; how The Lamb without Spot; or which is all one, how could he be Guiltless? Is it Reasonable to think, he that was really Man own'd only The FATHER he had, as he was really God? — It was in the Eye, of Common Sense, most Wise, just, and becoming, That as he was God-Man, He should adore not only the FA-

THE he had as GOD, but also together with him the FATHER he had as GOD-Man; which I am not afraid to say was the Trinity, tho' it may be retorted upon me that then He was the FATHER of Himself: figuratively, *i.e.* as being One with the FATHER and the HOLY SPIRIT, He was so; Many a Man is figuratively and in part Father to himself, when perhaps in Conjunction with a considerable friend or Two, he gives himself Birth into such or such a post of Service, or of Honour. Surely *Jesus* pray'd to the same LORD GOD, whom he directed us to pray to; and *that* too under the Title of *Father*. — Observe in such prayer he The GOD-Man do's not beg of himself, as Son of GOD, but of Himself, as being, together with the FATHER and the SPIRIT, The one and only *Jehovah*, The only Object of Worship to the Universe. Surely he calls the same his FATHER, whom he calls his GOD, and our GOD; And if his FATHER be His and our GOD, his FATHER must be both his and our Almighty. It may be said here, that sometimes when our SAVIOUR says, *Father*, There's a Necessity to understand he speaks of or to the First of the Sacred Three; but then never let it be said, that He speaks of or to Him, as alone, all alone (for there is no such FATHER) but to the FATHER, as he always is, as having the SON and SPIRIT intimately inseparably and Unsearchably One in and with him: and so all is safe and will be easie and concordant thro' the Bible. What if this Argument represent the SON acting in Supremacy and Subordination too? Do's not every Man do the same, when he himself Commands what he himself Obeys, in every thing he acts? (a) What if it shows him mediating with himself, as One of the Sacred Three? Do's not every Man, that Knows himself, Know he do's so too many a Time?

Some will say perhaps, We find worship, seemingly Supreme, given to the Lamb, that was slain, as standing before the Throne; And may they not see the Lamb was in the midst of the Throne also: and thence conclude, it

(a) The Heathen were not Strangers to the paying of regard unto themselves, whilst we have

Pythagoras directing Man above all things to reverence Himself.

was not only seemingly, but really, Supreme worship, that was given to him; and that of Right; because at the same time, that he was God-Man, as Mediatour, he was *Jehovah Elohim* or LORD GOD, as One with the FATHER and the SPIRIT? The Worship here given was both Supreme and Ultimate, as being to *Jehovah*.

It may be farther started upon this Occasion; that if he was always respected as *Jehovah*, as being One with the FATHER and the SPIRIT, how He came to pray; FATHER glorify Me with Thine Own Self, with the Glory I had with Thee, before the World was? And it may be fairly accounted for thus, The Glory he ever had as being One with the FATHER, and the SPIRIT, and thence being *Jehovah*, was hidden, and as it were Almost totally Eclipsed to the World; Now he prays, that it might be brightly and openly display'd: And he had this Prayer in part answer'd after his Death, in his Resurrection and after it: Thence you have *Thomas*, under the Direction of the SPIRIT, giving him the Name of LORD GOD: And thence he himself, by the SPIRIT, pronounces them blessed, who should heartily own and confess him to be so: Thence He has *St. John* in his Gospel, and in his Revelations; *St. Paul* also in his Epistle to the *Colossians*, and in *that* to the *Hebrews*, (if he was the Author of it) shewing forth such things concerning him, as evidently prove him One of the *Elohim*, or Almighty, who concurr'd in making all things, and help us to see, That he with the FATHER and the SPIRIT was *Jehovah* himself — And we may see, if we search the Scriptures thoroughly, He is now glorify'd with the FATHER Himself, and with the glory he had with him before the World was. Surely now when The SON took the Likeness of Man, who consists of Body and Soul, *Gen. 5. 3.* And in our Nature dy'd for our Sins; It would be heinous and abominable should we go about to strip him, as far as in us lies, of the Form of GOD, in which the Scriptures inform us he was, when he stoop'd and took the Fashion and Nature of mortal Man.

But to go off from Objections and proceed to farther Argument; We have the SON, as Mediatour, paying Divine and Supreme Homage to the HOLY SPIRIT: Surely he was led by Him, led by him into the Wilderness, Led by

by him thither to be tempted of the Devil, to be there without Meat, Drink, Company, or Bed to lie on, or House to Lodge in, Forty Days and Forty Nights: Nay, it is apparent he was led by the SPIRIT in speaking all his Words, thinking all his Thoughts, praying all his Prayers, laying down all his Doctrines, delivering all his Prophecys, and bearing all his Sufferings, according to several Places of Scripture which might be drawn together, Had he done any thing, and not done it in the SPIRIT, he had displeas'd his FATHER, *viz.* The Deity, whose Command and will was, that he should walk in the SPIRIT. What Profound Obedience then is here? Who can say the Supreme God either requires, or can possibly have any higher paid to him by Mankind?

Yet this is not all: The SON gave the SPIRIT The glory of conceding, that he most immediately should prepare a Body and a Soul for him (a); The Glory of becoming United to 'em when thus prepar'd; That of Yielding to have his Humane Nature anointed by him: That of suspending his Divinity in some Degree from his Humanity, as several eminent Divines conceive (b) That he might perform great Things proximately by the SPIRIT: Again, The Glory of not only doing his Miracles by Him, but of openly declaring he did 'em *so*: That of offering up himself *thro' him*, as an Attonement for the Sin of the World, and that of securing its being publish'd in the BIBLE, *Heb. 9. 14.* and to add no more, the Glory of declaring all Manner of Sin and Blasphemy should be forgiven; but that the Blasphemy against the HOLY GHOST should not be forgiven, either in this World before Death or in the other at Judgment; Whence one of the Antients breaks out into this Exclamation, Who should not stand Amazed

(a) Who can once think the SON was not able to prepare a Body for himself had He pleas'd: Or that The SPIRIT breath'd not a Soul into that Body? Had he had no Soul, how could he have been called Man, The SON of Man the Second *Adam*? How could it have been said he was, as behoved, made in all things like un-

to his Brethren? How could the Prophets have said he made his Soul an Offering for Sin; Or he himself have said, my Soul is sorrowful or rather I commend my SPIRIT, *i. e.* my Soul in o thy Hands?

b) *Wright, Lightfoot, Scot, Barrow, &c.*

at the Majesty of the HOLY SPIRIT ! and may not I cry out what Glory is this, which the SON of GOD gives to the SPIRIT of GOD ; What Glory could be given higher ? And shall not Man give him the highest he can, especially when his highest will fall vastly short of this ?

But neither is this all the Regard and Devoir the SON as Mediatour paid to the HOLY SPIRIT. See and Wonder at what an Esteem he had for him ! He laid down his Life, or which is the same Thing, let his Blood be shed upon the Cross, that the SPIRIT might come : And what a Value did the SPIRIT put upon himself concerning whom our Saviour declares he would not come without being purchas'd by the Blood of GOD, *Job. 16. 7. Act. 20. 28.* O should we not prize him then with our highest Estimation ?

Nor is it to be disregarded, What Wonderful Confidence or Trust the Mediatour plac'd in the HOLY SPIRIT, What high Expectations he Built upon him : As that when he should come he would reprove or (as in the Margin) convince the World of Sin, of Righteousness, and Judgment, *Job. 16. 8.* That he would Effectually enlighten the Minds of Multitudes in the Knowledge of their Saviour, bow their Wills and not only perswade but enable 'em to Imbrace him, and cause 'em to follow him ; as he did by Thousands in a few Hours, *Act. 2d.* That He would guide the Disciples of *Jesus* into all the Truth ; Would not speak of himself ; but what he should hear the FATHER and the SON concurring with him in ; and would shew 'em Things to come *Job. 16. 13.* This was fulfilling in part, when he gave the *Corinthians* and us to know, by *St. Paul*, that All shall not Dye but Some be changed ; and the *Thessalonians* that the Dead in Christ shall rise First, &c. In these Instances I humbly conceive, The SPIRIT is depended upon by Christ *Jesus* to do what none but GOD can do, nor may, without Sin, be expected to perform : He Trusted on the SPIRIT, in a Word, to do more than supply his Room amongst Mankind and amongst his Followers, and this he did tho' he was not merely Man but GOD-MAN. And shall we not place on him the highest dependance, when we have the Example of the SON of GOD himself leading us to do so ? If any, to enervate what is said of this matter, shall say, All this was done by the order of the FATHER ;

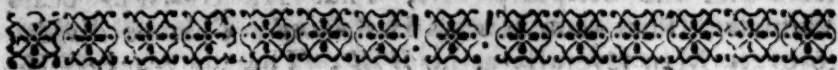
'Tis obvious, 'Twas all done by the Order of *Jehovah*, who is declared to be the FATHER, SON and SPIRIT. And if he excus'd not his SON GOD-MAN from paying these Supreme Regards to the HOLY SPIRIT, how shall He excuse us? If any shall farther urge, was not the HOLY SPIRIT sent? I answer, sent he was by GOD or *Jehovah*; sent by the Three, who was himself One of the Three; and wherein do's that take off from his Right and Supreme Regards? so was the SON sent, and so do's the FATHER, the First of the Sacred Three, receive returning Sinners. The Three may be conceiv'd to say (as once, Let us make Man) Let us send One of our Number; and that One was agreed upon to be sent. And therefore surely we should pay Supreme Homage to the HOLY GHOST notwithstanding his being sent, as is declared.

Nor does the SON, The Mediatur only lead us to pay Supreme Regards to the HOLY SPIRIT; but the FATHER himself also; did not the FATHER intrust his SON, as GOD-MAN, or Mediatur with him, and can we hereupon do less than trust our Souls with Him? Did he expect that thro' the SPIRIT's coming upon him, his SON should be impower'd to do the greatest Things; and can we expect less than to be enabled to all Things incumbent on us for our Salvation in the way of yielding ourselves to be led by him? Did he commit it to the SPIRIT to shew forth Himself, his SON, HEAVEN, Hell, and whatever of his Secrets in the Womb of Providence He (the SPIRIT) should see fit to reveal; He being Master of 'em all without Instructor, Counsellor; and to distribute Divine Gifts as He himself should will? And can we do less than take in all he shews us as certain, and infallible; and forbear altering the least Tittle of it, as dangerous and hurtful; and fear either to Grieve or Quench Him? Do's not the FATHER receive all Persons, and answer all Petitions the HOLY SPIRIT presents, or brings any to present to Him? And shall we not comply with all, we can find, He any way or by any Hand moves us to? Will any say the FATHER first impower'd him to all these points, and then rely and trusts on him to Answer 'em? And may they not find 'tis impossible for them to prove what they say, as certainly they must? If any will farther Object, that the HOLY SPIRIT is only a Power of the Deity, Let 'em Observe

serve that the Scripture says, That HE HIMSELF bears Witness ; That GOD KNOWS HIS *Mind* ; That he divides to every Man severally as he *Will* ; That he *teaches*, He Commands, He Receives, He Comforts, He Strengthens, &c. And then let 'em tell me, whether he be not a Power who is capable of being trusted in, and ador'd even as the FATHER, and the SON ?

I might here show what Supreme Regards and Trust the FATHER and the SPIRIT have plac'd upon the SON were it not tedious and needless — Only let me just mention, that as the Scriptures order'd to Circumcise and to be Circumcised in the Name of *Jehovah*, so now to Baptize and to be Baptized in the Name of the FATHER, SON and SPIRIT ; as to Bless and to be Bless'd in the Name of *Jehovah*, so likewise to Bless and to be Bless'd in the Name of the FATHER, SON and SPIRIT : As the Scriptures have taught to Trust in, Fear and Praise *Jehovah*, so they teach us also to Trust in, Fear and Praise the FATHER, and also The SON and the SPIRIT ; and to Conclude, as the BIBLE has taught us to Love, Obey, and Pray to *Jehovah*, so has it also to Love, Obey, and Pray to the FATHER, SON and SPIRIT : All which Things may be found, for they all have been, by considerate and diligent Perusers of the Book of GOD. Surely then, as one might hence reasonably Conclude they are *Jehovah*, so likewise they are to have the Supreme Adoration and Regard the Scriptures, as all Agree, claim for Him, who as One, bears this fearful Name. And therefore I shall now set down the express Declaration of Scripture, as it has received an Enlargement from this Chapter, and it runs Thus,

GOD or the Almighty, The FATHER, SON and SPIRIT, being the One and Onely *Jehovah*, who made all Things is to be Lov'd and Serv'd with all our Mind and Soul, with all our Heart and Strength ; and He only.



C H A P. V.

An Inquiry, Whether the exprefs Declaration from the BIBLE, as it ſtands finiſhed in the Cloſe of the foregoing Chapter, be Agreeable to the Whole of Scripture, and to Reason?

FIRST our Declaration, agreeably to Scripture, ſets forth, but One GOD tho' more Almighty, viz. The FATHER, SON and SPIRIT; Since each is GOD only as being unſearchably One with the Other Two; And thence it appears they are All, together, but one GOD. Now if any Man will needs be making Three of 'em, by ſeparating Them, let him however, own the Scriptures allow him not to divide 'em (a). And if he could effect the dividing of Them as ſurely, as he can imagine it, he would inſtead of making Three GODs of 'em make 'em no Scripture-GOD at all (b).

In the next place Our Declaration advances, agreeably to the Body of the Scriptures, That the Three Almighty,

(a) What GOD has put together, Let no Man put aſunder: He has ſaid in effect through the Bible, beſides what Occurs in that diſputed Text 1 John 5. 7 That theſe Three are One: And here I beg Leave to let the Learned Know, that till they have by more than presumptive Arguments influenced ſo far, that Men dare not keep it in their Bible for fear of incurring the Guilt of Adding to GOD's Words, I am perſwaded they'll not ſtrike it out, for fear of Diminiſhing from 'em. There muſt

be ſure Evidence and ſtrong to caſt a Man out of what he's in poſſeſſion of, by the Plea that he is ſpurious.

(b) Tertullian ſaid either there is no more than One GOD, or there is no GOD at all; and I have ſeen One who added to it, either this One GOD is Almighty, Almighty Powers, or elſe there is no Scripture-GOD at all. He added thus becauſe he had been Diligently ſearching the Scripture, and found from the Search, GOD was declared there to be ſo.

The FATHER, SON and SPIRIT, are to be look'd upon and carry'd to, as being equally God; Tho' One be declar'd FATHER, another SON; one Begotten, another Unbegotten, in the Bible. And indeed if we consider it, The Begotten *Abel* at Maturity, was as truly and as much *Man*, as the Unbegotten *Adam*: And The Mediatour, The Man CHRIST JESUS, tho' Unbegotten by an Human Father, was no more *Man*, than King *Solomon*, who was begotten by a *Man*; How then shall not the only begotten SON in the Deity be as much God, as the Unbegotten FATHER in it; and the Unbegotten FATHER be no more God than the only begotten SON therein? A Father's Begetting never gave a Son his Being; tho' it gave him, 'tis true, to be a Son of his: Neither did the Father's Begetting give the Son in the Deity his Being; Whatever that Begetting was, it gave Him to be a SON of *that* his FATHER; But did not deprive him of the Dignity of being God, or equally *Alpha* and uncaused, as his FATHER. This FATHER *begetting* must have an Only *begotten* of the same Species with Himself; else he'd been amongst Parents, in some Respects, one of the unhappy; And his SON amongst SONS, in some Respects, pitiable; however he might be in others glorious. The *Begetting* here must be not only necessary, but of One, instantaneously and every way necessarily perfect as the FATHER; or else the *Begetting* was imperfect: and who dare say this of the FATHER; or can prove it if he do? And if the perfect *Begetting* was of One every way perfect as his FATHER, who shall not honour him as, (*i. e.* equally as) they honour his FATHER? If any Son save, direct, help, and govern with his Father, we make no scruple to pay him equal regards to those we pay his Father; tho' we own the one did beget, the other was begotten. Our Declaration therefore, as to this Point, appears agreeable both to Scripture and to Reason.

And yet farther, it may be made appear agreeable to Scripture, tho' several Texts in the Gospels, and some in the Epistles, might seem to make it somewhat unaccountable to give supreme Worship to the SON, as well as to the FATHER. The Scriptures, I own, declare, The FATHER is greater than the SON; The SON receives all from Him; is outdone in one point of Knowledge by Him; has his

his Anointing from Him; must have all put under his Feet by Him; and at last must deliver up the Kingdom to Him; With more of the like strain.

But then do these Texts expressly inform us, when they speak of the FATHER, that it is *not of Him, as One with the Son and SPIRIT, but as Separate from Them*? Or when they speak of the SON, that it is *not of him as Son of Man* (which Name he has about an hundred Times in the Gospels) *but as SON in the Deity, or SON of GOD*? Without these Limitations, or somewhat Equivalent (which can never be produc'd) neither the Texts above, nor any else of such a strain, do in the least look awry upon our Declaration; and much less do they contradict it. For what if the FATHER, meaning the FATHER, SON and SPIRIT, who together are the intire FATHER of our LORD JESUS CHRIST, be declared greater than the SON, as SON of Man; or what if he was anointed by *that* FATHER, as SON of Man; Must he therefore not have Supreme Worship, as SON in the Deity, and as being in *that Sense* also, SON of GOD? And what if the SON was stiled *Elohim*, i. e. SON in the Deity, where 'tis said he was anointed by God; is it there said, the SON was anointed (not as SON of Man, but as SON in the Deity?) Or is it there said he was anointed by God [*viz.* not God the FATHER, SON and SPIRIT, but by God the FATHER, or first of the Sacred Three?] Please to Mind here, *that* high things are said of Christ under his Low Titles, as when we read the SON of Man, Which is in Heaven, *John* 3. 13: And Low things under his high Titles, as God, *viz.* the SON in the Deity, was received up into Glory, *1 Tim.* 3. 16. so that tho' he is called *Elohim*, where he's said to have been anointed by his God, *that* will not argue that he was anointed as being *Elohim*, or SON in the Godhead. The like may be said concerning that Text [The SON knows not the Day nor Hour of Judgment but the FATHER Only]: Is it here expressly said, The SON, i. e. the SON in the Deity, Knows not, &c? Or that the FATHER [not the intire FATHER, *viz.* the FATHER, SON and SPIRIT, but the FATHER as distinct from the Other Two] only Knows *that* Day and Hour. The former part of that Text must be understood of CHRIST as to his humane Nature, so he Knew not, and One may as well think a Cockle-

Cockleshell could hold an Ocean, as that the humane Nature of CHRIST could Know all his Divine Nature Knew: It must be understood, I say, of CHRIST, as SON of Man; when 'tis said he Knew not the hour of Judgment; and of GOD, the FATHER, SON, and SPIRIT, where 'tis said The FATHER only Knew it: otherwise the Scriptures would be found inconsistent and irreconcilable, which say elsewhere that CHRIST and the SPIRIT Knew all things. If an Historian says in one place, The Sun is Bright and Glorious; and in another, The Sun is Black and Dark; you presently conclude he refers the latter Words to the Sun in his Eclipsed State, and the former to him in his more usual Condition: And why should we not refer the Highest things spoken of the Second among the Sacred three as [LORD GOD, *Alpha*, &c.] to him, as being the SON in the Deity; and the Low things to him, as Veiled in Humanity? It is said, to enervate this, Oh, But the Scriptures speak of the Whole CHRIST, The Whole Son as being God-Man; I grant readily they do so, and leave it to us to refer what they speak of him to which Nature we see proper: And is not this frequently, and openly done by us in our common Discourse? Thus we hear People saying, such a Man is fat, heavy, lean, or tall? And we all refer, these things said of the intire Man, only to his Body: Again, we hear 'em saying such a Man is Sagacious, Wise, Proud, or Vain, and we refer all that is so said of the intire Man only to his Soul. Treat but the Scriptures thus, whether they speak more sublime or meaner things of Jesus; refer 'em to his Humane Nature, or Divine, according as the Case shall plainly require; And the Declaration we present will appear every way Agreeable to the Whole of Scripture; Otherwise you must make use of Texts to Cramp or Curtail one another, as if they were in a State of War and not of Harmony. It is practising thus, That has brought the Church of CHRIST to be *Militant* here on Earth in the worst Sense instead of the best, and will continue it in that State to the World's End, unless Men shall come, thro' the Divine Illumination to let the Scriptures consist, Where-ever they Can or May.

The Harmony betwixt the Whole of Scripture, and the Declaration I have thence drawn out, I own is founded upon

upon the Incarnation of the SON in the Deity : And as to all Difficulties I have ever known started about it, I have dropp'd Solutions in my passage hitherto. Two only remain but little touched, The one is, How could the SON in the Deity be united to the humane Nature without the other Two who are One with him ? I answer, He was not United, as separate from the other Two ; and yet as being really distinct from Them. And if it may give any Light or Help in this Matter, let it be consider'd, that a Sentiment, or Principle lodged in my Breast may come thence to be lodged in another Man's, tho' I my self be at a distance from him. But as to say *how* this is, is beyond the Ken of Mortals, so to Know *that* it is, is sufficient for their Use and Benefit. Another Difficulty here is, *How* could the Divine and Humane Nature in CHRIST be United, so as to be couch'd under the same [I] or [He] ? I answer by the Divine Efficiency and Decree. The UNITY is such that the same *I* or *He* includes both the Natures ; and that what is done by either is accounted as done by the Whole [*He* or *I*] : It is thus you know in the UNITY betwixt Our Souls and Bodies : And it would be said without due Thought, if it should be said at all, That Nothing was then done really by the SON in the Deity or suffer'd ; but every Thing was only reputatively *so* : For did not the SON in the Deity do a great thing in taking into such Unity with himself an humane Soul and Body ? And did he not bear and suffer a great thing to let this humane Soul and Body be separated by Death ? And did he not bear and suffer a great thing to let this humane Soul and Body, in such close Unity with Him, be so macerated, abus'd and crucify'd by way of Atonement for the Sins of the World ? In vain would it be to urge here, God created the World by his SON, therefore the SON must be inferiour : For what God was this ; was it not GOD the FATHER, SON and SPIRIT ? They agreed and harmonized in such a Manner of Creating all, as that GOD might say *He* created all Things from the FATHER by the SON, and thro' the SPIRIT. And if I should say GOD, *viz.* The FATHER, SON and SPIRIT, receives Sinners returning by the FATHER ; would it thence follow, The FATHER is Inferiour to the SON and SPIRIT ? And as to the SPIRIT's being sent, 'tis before fully reconciled to his being equally GOD
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in the Sacred TRINITY; and so likewise as to the SON's being begotten. What remains then, But that I conclude Our Declaration as finish'd out of Sacred Writ is agreeable to the Whole of it?

The next Business upon our Hands is to let you see the Scripture Declaration is agreeable to Reason without any Variation of the genuine Sense of its Words: And here methinks the more sensible Part of Mankind should grant, It is agreeable to Reason to take our Account of One from Himself, when 'tis of such an One, as None besides knows or can find out to Perfection; if we conceive him to be both Sufficient, Faithful, and Considerate, in giving it forth. Thus we conceive of God, let us not then give in or indulge to Philosophical Reasonings in prejudice of the Scripture-Declaration: See what they have produc'd in the Note (a) below: Revelation was given to Correct our Notions of God taken up from Reason with the Assistance of Tradition, whether before the BIBLE came forth or since without due attention to it: Some will needs have the Deity, or Being of God every way simple, or the same; but then they cannot allow him to be some way diverse at the same time: And so there is no room left, for so much as the Shaddow of a TRINITY in Fact, whatever there may seem to be in Fancy. (b) Others will have God Infinite, even so Absolutely, that He cannot possibly be any more any way than merely and singly One (c), and this Notion of theirs cannot possibly admit of *Jehovah's* being the FATHER, SON and SPIRIT. Others will have it impossible

(a) Some Philosophical Accounts of GOD, which seem to soar above the BIBLE in making him Glorious, have but served to make Men Atheists and Stiffned 'em in being so. *Vanini* who was burn'd at *Tholouse*, Dying a Martyr for the Cause of Atheism, is thought to have founded his impious Sentiments, upon those Philosophical Accounts; and to have consulted the propagating of his Atheism by Printing The Philosophical Descriptions of GOD in his *Amphitheatrum Divinae Providentiae*: So that 'tis best and safest to take up with the Accounts GOD has given of himself.

(b) He that has throughly Acquainted himself with Dr. *Moor*, knows he has observed it was usual with the Platonists and Schoolmen to spread out every Attribute of GOD to as Infinite excess as they could; forgetting that One Necessary Measure of all his Attributes, That they be no farther apply'd to Him, than as they imply Perfection.

(c) I find a Dignitary of the Church Asserting, that to ascribe Absolute Infinity to the Divine Being, is Nonsense and Contradiction, because every real Being has a certain and determin'd Nature; no one therefore

GOD should be Almighty, (a) not considering 'tis impossible then the BIBLE should be true which sets forth Three, to whom it ascribes Almighty Works, calls 'em Almighty, and tells you expressly, as has been shew'd, that they are GOD, One and the only One *Jehovah*. All these Sorts of Thinkers, I hope, will allow that second Thoughts are best; and therefore I humbly offer to them and all others the following Propositions.

First, It is agreeable to Reason to allow, that Almighty may be conceived of, for there is no Contradiction to be found in allowing more Almightys than one, in a fit Sense and Situation. Why may not there be more that can do every thing, which they can will to do, and can will to do every thing they see well and wise for them to do? Will any Man say, there is not Might enough in *Jehovah* to answer Three such Almightys; and yet allow him to be Himself Almighty? And if this shall be found to be in Him a perfection, must not every Man own he is Almighty? Let me ask here, Cannot the FATHER, being One with the SON and SPIRIT be Almighty; And the SON, being One with the FATHER and the SPIRIT be Almighty; And the SPIRIT, being One with the SON and FATHER be Almighty also? And cannot these Almightys as unsearchably One with each other, be and be conceived One GOD or One *Jehovah*? Tho' each in this Situation be reasonably stiled Almightys or GOD. Sure the most subtle Wits cannot any way make appear a Contradiction in it.

Again it is agreeable to Reason to allow, That the Three may be conceived of in such an Unity, as that each shall be as Himself to the other Two; and they so to Him.

can be *Absolutely* Infinite, in that Sense. I can readily fall in with this Author so far, That the Divine Being cannot have such *Absolute* Infinity as bars him from being some way More, because it bars him from being perfect, as will appear by and by: Yet all this while I firmly believe, he is both Simple and Infinite.

(a) *Mahomet* when he told his followers he had travell'd one Night up to the Seventh or highest Heaven

of all into the immediate presence of GOD, told 'em withal, GOD had Seventy Thousand Veils before his Face. One would think the Men, who are so confident, that GOD cannot be Almightys, had drawn 'em all and View'd him throughly: But I would as soon believe *Mahomet's* Fictions, as such Mens Assertions against plain and express Scripture-Declaration.

The prime Masters of Reason grant Particles in such an Unity, as to be One Thing ; Body and Soul in such an Unity, as to be One Man ; Powers not Self-moving, or not so apprehended at present, *viz.* Those of Understanding, Willing and Acting, in such Unity, as to be One Soul : And why then should not they more freely allow of Three Self-moving Almighty Powers (a) Each every way exactly perfect and alike, being in such an Unity, as to be One *Jehovah*, even *Jehovah Himself*? Surely such Powers are more easy and free to be together in the closest Unity, than any of the forementioned can be conceived to be. The nearest in Likeness do most easily close in with one another, and most firmly hold the Closure, which they fall into. If from Tendencies impress'd by the Deity spring Unities ; as it is scarce conceivable, how the FATHER, SON and SPIRIT should be without any towards each other in the Godhead ; so it is also, how they should be without such Unity as to be *Jehovah himself* ; and thence each to Other as himself. I have long thought the FATHER was Shaddow'd out to us by Man's Bosom ; the SON by a Word, or expressing Power, seated there ; and the HOLY SPIRIT by Breath, or breathing Power, proceeding thence, in Scripture, to insinuate amongst other things, That their Unity is of such a Nature, as might well justify our accounting them *Jehovah himself*. (b)

Lastly, Will it not be agreeable to Reason, if we conceive God, *i. e.* *Jehovah*, could not be every way a most perfect Almighty, if he were not some way a Thrice Almighty One. He must be really an Almighty in himself, or immanent ; and really an Almighty with and to himself or most apparent ; and really an Almighty transient from himself or emanant. You'll see this, if you fairly consider, the FATHER amongst the Three is not so perfectly expressed to himself without an Almighty SON or WORD, who is his express Image ; Nor do's he so perfectly exert himself without a SPIRIT, Almighty as himself, proceeding from him. A Threefold, or Triple Soul, were there such a thing, might give us, one would think, some dim imperfect Shaddow of the Importance of this suggestion ;

(a) *Luk.* 1. 35. *1 Cor.* 1. 24.

(b) *Joh.* 1. 1, 18. *Joh* 33. 4.

tion : This Triple Soul might ever be conversing with itself, and at the same time ever exerting itself in the most compleat Manner, which the Humane Soul, as single, cannot do ; But you'll say, what cannot God do ? Why truly He cannot perform such perfect Things, as necessarily demand Three most perfect Principles to effect them, unless he be Almighty, even Three Almightys. To enjoy himself most perfectly in himself, He must and can be no other than an Almighty ; and to express himself most perfectly to himself, He must be an Almighty ; and to exert himself most perfectly from Himself, He must be an Almighty.

If these things satisfy not ; I ask, Is it not agreeable to Reason to conceive, It may be *Jehovah's* incommunicable Property to be Three Self moving Powers, and in such Unity, as that they are Himself. And this more fully justifies that Exclamation, *Who is like unto thee, O LORD?*

And farther, Is it not agreeable to Reason for us to say, Let us take up with what God has reveal'd to us of himself. (a) For we cannot Know what He is in Himself ; And only can know what His Revelation warrants us to think of Him : He may have represented Himself so, as to give us only partial Views of Him, under the Distinctions of the FATHER, SON and SPIRIT ; As knowing perhaps that thus only *We* could come to have the most fit, fair, and full Knowledge of him, Acquaintance with him, and Enjoying of him, with our slender Capacities, and in our present and more distant State. Do we not deal thus ourselves with Little Children, when we tell 'em of Things too Sublime, or Extensive for 'em to take in ? Why should we draw Reasons from what God is in himself, which we cannot possibly know, to Puzzle, Perplex, Overthrow, or Confound what Discovery he has made of Himself by Revelation, which we can attain, thro' his SPIRIT, in some

(a) If the Inscription, *Plutarch* reports, was found upon the Temple of *Isis*. [I am all that ever was, is, or shall be ; and no Mortal has uncover'd my Veil.] The Heathen were so modest to take what she told 'em as the Description of her Divinity,

and to reckon what she told 'em not as Undiscoverable ; Certainly such Faith, however foolish in them towards their *Isis*, highly becomes us towards our Thrice Glorious *Jehovah*.

Measure to know? What are we doing but this, when we will needs determine, He is *Every way* simple, He is *Absolutely* Infinite, He is in Himself no more or other than *One Every way* single Almighty, and the like; And thence go on to conclude, His Words of Revelation must be wrested off from the most Plain and Natural Sense they bear, to comport with These our Inveterate Prejudices, as tho' his Words needed our Additions, and Corrections, to make 'em agreeable to sound Reason? Do we not know secret things, and amongst them [What God is in Himself] belong to God, and only Things that are reveal'd, to us and to our Children? All profess in the General, they cannot know what God is in himself; But they are only a few, who don't resume or go off from this their profession in Particulars.

Farther yet, Is it not agreeable to Reason to conclude God may be One some way, and some way More, When we find many *Spirits* possessing one Soul at once, not only were as One to the Man possessed with them, but appear to have been consider'd, as if they had been singly One, by our Saviour, they being all of One and the same Heart and Way. I know the Evasion here; but Evasions, I hope, are no Proofs against matters of Fact, as they stand related in our BIBLE. He that said *Thou Unclean Spirit come out of the Man*, could have said, if he had so intended it, *Thou Unclean Spirit the Commander come out of the Man and bring away the Legion with thee*. And since he did not say so, Who shall dare to put it upon him that he meant so?

And lastly, If all this does not prevail with us to allow the Scripture-Declaration produc'd is agreeable to Reason; Yet consider what may and should prevail with us, viz. I and every One may well be more certain The Word of God Stiles him *Jehovah Elohim*, which is in *English*, The LORD the Almighty; and therefore that it is no Contradiction: Than we can be, that it is a Contradiction and therefore the BIBLE cannot call him so, meaning at the same time really what it literally says. And no Man can fairly pretend to prove, there is a Contradiction in stiling God by the Name of the LORD the Almighty, who do's not pretend fully and clearly to understand what *Jehovah* or The LORD is on the one Hand, and what the Almighty

ty's are on the other; Tho' at the same time he confesses God cannot be Comprehended, or fully and clearly Apprehended, as to what he is in himself. And therefore from what has been said, tho' much more might have been added, I think it may be fairly taken up and affirmed,

That the Scripture-Declaration set down as finish'd at the Close of the Foregoing Chapter, is both agreeable to the *Whole* of Scripture, and to Reason.



C H A P. VI.

An Inquiry of what Advantage The Scripture-Declaration may be to Mankind, or what Use should be made of it?

THE Declaration of the TRINITY which we have endeavour'd to draw out of the Scriptures may satisfy the Minds of many about it. We may hence come to Search out and Believe *What God says in his Word, of Himself*, instead of Believing *What this or that Man, or Set of Men say God means by what he says*; which is only an implicit Faith, till we come to see, what God means by what he says, with our own Eyes: We may hence come to have more charitable Thoughts one of another, when We attain to see and consider, He that will only Subscribe his Bible, Subscribes what proves Him to be no Heretick, if he Subscribes it with Honesty and with Understanding; And He that Subscribes the most Orthodox Words of Men's composing may be an Heretick, and a gross One too, if he do's not Subscribe them Honestly and with Understanding: We need not look far to see that Subscribing avails little, whilst we may observe Men of widely different and even contrarious Sentiments Subscribe the same Set of Words.

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We may hence come to put a greater Value upon the Word of God, than ever; since we see it Confutes even those Errors by *Express* Declarations of Scripture, which many were ready to Think could not be Confuted by its bare Words alone, without drawing Humane Consequences from 'em. We may hence, if we read it with what is said upon the *Oneness* of God, which it holds forth, attend the Deity without Fear, Concern and Distraction as to which of the Three we apply Our Addresses to in the procedure of Our Prayers; and particularly as to praying to the HOLY GHOST; Since as being One with the FATHER and the SON, One *Jehovah* with them; He has been pray'd to in *Conjunction*, ever since *Jehovah* was worship'd in the World: and thence no doubt may be pray'd to in *Distinction*, as we have *Solomon*, I conceive, giving us an Example, where He introduces the Church praying, *Awake, O North Wind, and come thou South*— We may learn from this Tract and Declaration to search for express Scripture to satisfy us about any Points in Debate, and to be very Modest in Points, that cannot possibly be settled by plain Expressions drawn out thence, but depend upon humane Deductions made from 'em: Because the One sort of Points are settled by the infallible Authority of Our *Jehovah*, the Other but by Men or Sets of Men, who have been too often found mistaken. We may here with more ease come to know what God says about the TRINITY, and need less trouble our Selves with the Dissertations concerning it, that are continually coming forth, and will be, till Men shall come fully to rest in the express Declarations of Scripture that relate to it: And as it tends to free us from disputing one against another about the TRINITY; So it not only gains us more Time and Heart to fall upon doing whatever they Command us, but suggests, if we attend to it, more clear and weighty Motives to give all Diligence in our Endeavours of that kind, and to rely on every thing the Almighty's promise, as well as fly from every thing they threaten.

The *Mahometans* may have the Satisfaction herein to see, We own but *One* God or *Jehovah*; Tho' we own him more Glorious, than ever they appear to have conceived him. The *Jews* may have the Pleasure to see, We not only own their *Jehovah Elobim*, The LORD the Almighty;

Almightys; but also shew 'em who the Almightys are, that are *Jehovah*, by whom their Ancestours were heretofore so gloriously favour'd; And they may hence come to be more easily and effectually appriz'd, that they are doing Despight to their *Jehovah*, the Almightys, all the while they are neglecting our LORD and SAVIOUR. The *Heathens* also may have the Delight to see, that with us they may find *Jehovah* The Almightys of their Forefathers; and therefore the only good part of their Religion too. The *Ignorant*, or *Unfixed* may have the Comfort of a Short and Satisfying account, what to believe concerning the Ever Blessed God, as Three in One; since they may make it sure to themselves by Searching and considering the few Texts which are offer'd about this Matter, and the fair way of putting 'em together.

I am far from having it, the least, in my Head or Heart to offer this Declaration as a Touch-stone, whereby Men should try the Soundness of One anothers Faith. If they own the Bible, you must observe, whether they believe it Soundly, by their Works or Fruits say Our Saviour and his Apostles. As to making Inquiries into the Faith of Others, We must, when we are sure we have got God's Word to try by, take care we have his Warrant to go upon the Examination, and take his punctual Direction for our Procedure in it. If Men will not let us search their Houses without a Warrant, and its Directions, much less will they suffer us to search their Hearts. If I will be breaking open the Doors of pious Hearts, without the direct Charge of God, I may awake and stir up Mischiefs to the Harm of Thousands, which might have slept and dy'd where they were Confin'd, at least, in some good Measure.

We should be hardly, exceeding hardly, brought to suspect Others of being Erroneous, especially in a Point of such vast Importance as that before us; and with much more Difficulty still should we be brought to move 'em to declare their Faith; Where or When we fear they neither can be free to it, or full in it; And yet, if they should not be so, We know or believe it would turn to their Damage or Reproach: The Reason is plain, because We are bound expressly to do to Others, as we would be done by. In such Case all Application and Address imaginable should be

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be us'd to prevent their going into, or going on in *Errour*, *tho' most silently*, if we fear and suspect ; It was not without a most exprefs, direct and plain command of God, That *Abraham* went to Sacrifice his Son *Isaac* ; no more would we, without the Necessitating Command of Heaven, go, as it were, to Sacrifice Our Brethren, if we lov'd 'em as we ought.

I wish and pray All the Votarys of Truth were as thoroughly appriz'd as her great Lord and Master was, That all Methods to promote her, do but prejudice the World against her, if there appear not strongly and clearly in them, much of the nicest Tendernefs, the gentlest Meekness, the most real Brotherly Kindness, most extensive Charity, and in short the most flourishing and conspicuous care of the Wealth, the Good Names, and the Happiness of Fellow-Christians. Truth chuses to be propagated by convincing Light, with the soft and winning Methods of Love ; And thinks herself neither own'd where 'tis procur'd by Compulsion, nor serv'd where 'tis done with Fierceness, nor well entertain'd, where she's not allow'd Humility and Love for her constant Companions and Attendants.

Far be it from me, (as I would hope it is, and pray it may be from every Man) to give forth Extracts from Sacred Writ, even tho' they be nothing, but the exprefs Words and Declarations which may be found there, and put together with the exactest Attendance to the leading or directions of the BIBLE ; and to imagine I have thereby made all Endeavours of the like kind by Others needless ; Or that I should Aim to set aside all use of Humane Words in Preaching, Writing or Commenting upon Scriptures. What I have offer'd is only for Guidance and Help to all, not for Usurping a Dominion over any. Let the Word of God ever bear Sway amongst the Children of Men ; And happy for 'em had it always been Admitted to do so. Nor would I have any think, I bear any Ill-will to Consequences drawn from Scripture ; Let 'em fare according as they may appear upon a fair Examination ; only place 'em in their proper Orb, which is not *that* of being Infallible Decisions for All, as the exprefs Sayings of the BIBLE are.

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However, Were a Man summoned by God thro' some extraordinary Juncture of Affairs, or otherwise, to make a Confession of his Faith before the World, for his Eternal Life and Death, He might well happen to fall into such Thoughts as these, God may implead me if I do not make it in his own Words or Declarations (tho' I know others, I take to be of the same Import) and may say, Don't you know Swarms of Mischiefs have fallen upon the Church and World from not letting my Words bear Rule in all Cases, where the greatest Exactness, the most perfect Accord, and most extensive Latitude is confessedly and highly Beneficial? Why have you help'd to carry on Mischiefs by thus using Humane Composures, and declin'd promoting Good, or diffusing it, by not using Mine in such a Circumstance? &c. — Since, I say, a Man might fall upon such Thoughts, and not be able to get rid of 'em, I thought it Expedient there should be an express Declaration concerning the TRINITY from Scripture, essay'd and offer'd to the Word.

My earnest Request, as well as charitable Hope, is, that All will think I have aim'd at doing good in what I publish; and so not only forgive, wherein soever I may have miss'd my Aim, but also use their greatest Application to bring to Rights whatever they may find Amiss in it, and into Closeness and Strength whatever they may judge is Dark or Weak.

I am sorry any Man should receive any ill Treatment from the World, who essays to bring more Light into it, by Offering in a humble and friendly way what he Thinks in the darkest Points of our Holy Religion: If he miss it, his Good-will was never the less, but his Unhappiness therein so much the greater: He has a just Demand upon us, to have our Pity and good Offices, instead of being expos'd either by our Pens or Tongues to Harm and Obliquy. Thus I think with Relation to the Performances of Authors; And I hope the Measure I would Mete out to others shall be Measured unto me again. However, If Men do not receive an express Scripture-Declaration to the Import, in the Main, of That I have set forth here; the whole Train of Scripture will be Reckoned (as I cannot but fear) for Uncertain, Unintelligible and Inconsistent, and that Daily more so and more: And on the contrary, if some such Declaration

With Their UNITY, and RIGHTS. 51

tion be receiv'd, it may very much help to Wipe off the Reproach which Papiſts have thrown upon the BIBLE, as if it were a Leaden Rule, and had no Clear or Determinate Meaning of it's own, but might be Bow'd to what Men pleaſe.

F I N I S.

Soli Deo Gloria.

